

an Ear.

*Mr. H.
of
Prin
tis*

Of the principall pointes which are at this day in controuersie , concer- ning the holy Supper of Jesus Christ and the Masse of the Romaine Church, and of the resolution of them.

¶ The first Booke.

Chapter. I.

Of the principal reasons whereupon they ground
them selues which mainteine the Masse , and
of the waight of them.

Tis no maruell if they which
haue bene nourished vnder the
Masse euē from their chldhode ,
are greatly offended when they
heare the same blamed and con-
demned as a false seruice by the
which God is dishonoured and blasphemed , seeing
that the same hath bene accompted heretofore for
the most holy thing that euer was in the worlde ,
since the first creation thereof . And in deede they
should haue just cause to be offended in that be-
halfe , if the reasons which cause them to haue such
opinion of the holines thereof , were so certaine &
true as they thinke them to be , and cause them
selues to beleue , for so much as they haue bene so

Of the Lordes Supper,

instructed. For first they haue bene taught that it
was instituted and celebratid by Iesus Christe
himselfe ; and afterward continued by his Apo-
stles, & consequently by al their successors from
age to age , euen from the first institution of the
same euen vntill our time. And then they do consi-
der the matter wherof al the pieces of the same
are composed, the which they doe thinke to be all
taken out of þ holy Scripture, because that some
of those pieces are taken from thence. And there-
fore they say, Haue you not in it the Epistle & the
Gospell, and the Pater noster , and the Credo?
Are not these good things : Beholde then three
reasons of very great apparauntes which they
doe alledge for them selues, of the which the first
is taken of the institution of the Massle, and of the
authour of the same : and the second of his long
continuance, which is as th̄y thinke euen from
the death and passion of Iesus Christe vntill our
age ; & the third is taken of þ matter of the good
and holy wordes & things wherof it is composed.
If all these reasons were true and well grounded
vpon truthe, they were worthy of great account.
For for the first, how great a crime is it to reiect
and condemne the ordinances of the Sonne of
God ? And afterward what a pride were it , to
make so small accamp of the common consene
of the whole Church of God, and of so many ho-
ly men, and of so long a time : And ou the other

and the Masse,

Whide shoulde they bee accompted for Christians
which do relect the exprest word of God?

Chapter. ii.

Of the examination of the reasons before al-
leagded : and whether the Sacrament of the
holie Supper of the Lord, and the Sacramet
of the Altar, and the Masse of the Romaine
Church, be one verie thing or els be things
different and contrary.

SEEING then that they alleadge such reasons, &
that they giue them so goodly a shewe, it re-
meth nowe to consider whether they bee true or
false. For if they be true, they haue then wonne
their processe. But if they be false, they may not
 finde it straunge at all, if that a man doe discouer
the falsohod which hindereþ the knowledge of the
truth of this matter. And therefore so farre forth
as it toucheth the institution of the Masse, and the
authour of the same, we doe first aske them what
it is that they do understand by this word Masse:
for if they understand by the same the Sacramet
of the holie supper of the Loyde, we will easely
graunt them that Iesus Christ him selfe did in-
stitute and minister the same holy Sacrament,
and gaue commaundement to his Apostles, and
to all their true successours to do the like, euen as
he did in the institution and administration of the

A ii. same,

Of the Lordes supper,

same, and that they haue done it according to the comandement which was giuen vnto thē. But if they vnderstand by this wodē Masse, such a seruice as is that which at this day is so called, in the Church that is called Catholike Romaine, wee do not onely then not graunt that Iesus Christie did euer institute that Masse, nor that euer the Apostles or their true successors did euer celebrate such an one, but þ which more is, we say, that so farre of it is that such a Masse may be the holy sacramēt of the supper instituted by Iesus Christ, that on the contrary, the ordinance of the Lorde is there whaly ouerthrowē, with the whole forme of the holy supper and of the diuine seruice which hath alwayes bene obserued in the true ancient Church, by meane of the reasons which I will anon yeelde.

Chapter. iii.

VVhether Iesus Christ or his Apostles did euer ordeine, saye, or celebrate the Masse: and of the ancientie of the same, and of the workmen which layed their handes to the framing thereof, and of the pieces which haue bene added vnto it by succession of time.

THus much touching the foundation of their first reason, which is the strongest & the most apparant that they haue. For if they cannot shew that

that their Masse is of the institution of Jesus Christ, and of the ordinance of God, it must then necessarily be placed amongst the inuentions and traditions of men, by the which God him selfe doth witnes, not onely by the mouth of the Prophet Isai,^{Isl. 29.} but also by that of his own sonne Jesus Christ,^{Mat. 15.} that he is serued in vaine. Wherefore, if ^{Mark. 7.} this first foundation be already ouerthowen, the second which is founded vpon the same, will also be forthwith ouerthowen. For if Jesus Christ did not institute such a Masse, nor his Apostles & their true successors did euer celebreate or knowe such an one, at the least for the time of six hundred yeres after the ascension of our Lord Jesus Christ: where is that wherupon they will bulde the auncientie thereof, and the long and continual succession, and the common and publique consent of all the Church, for so long a time wherewith they make them selues so great a buckler? It is here then needfull to enquire, and to consider what difference there is betweene the Sacrament of the supper ordeined by Jesus Christ, and that which is called the sacrament of the Altar in the Romish Church, and how long time the holy supper of the Lorde did remaine whole and perfect, and when it began to be changed, corrup-
ted, ouerthowen, and conuerted into the same fashion that it nowe is in the Masse of the Ro-
maine Church, For their owne doctours can not

deny but that since the time of Jesus Christ and of his Apostles, and of the first and most auncient Christian Church, they haue chaunged and added much to the first institution of the Lord, and in the forme of the administration of this holy Sacrament the which the Apostles did use. For this cause no one, but the most shamelesse amōgst them dare saye openly, that Jesus Christ did ordeine to make the Mass, but they saye that he gaue onely the matter, and that afterward the Church gaue it the fashion by the successours of the Apostles, & chiefly by the Romaine Popes, wherein they doe greatly honour the sonne of God. For if it be so, he did but rough hewe the worke, whereof he left the matter confused and euill polished, as a first p̄traiture rude and not polished, leauing the thing to be better polished, ador ned and brought to perfection by those which shoul d come after him, the which worke was not made perfect by one or twoo workmen only, but by a great number as they them selues do witnesse. For they are not so shamelesse that they dare affirme that it was made or perfected, neither by one workman onely, but by many, nor at one instant, nor at one onely time, but in sundry ages.

Chapter. iii.

Of the principall authours of the Mass, alleadged by the Romaine doctors, and of the diversitie

versarie of Masses, as well Greekes as Latins,
and of those Masses which were celebrated
by the Apostles.

Those which dare not make Jesus Christ the authour, do attribute the fashion of it, some to Saint Iames, others to Basile the great, and some other to Gregorie the first. And in deede they doe set forth diuerse formes of Masses, the one soyle Greeke, þ other Latin masses, which are greatly different amōg þē selues. As touching þ Greeke Masses they do againe set forth diuerse formes, the one of Basile, the other of Chrysostome. And as touching that of Chrysostome, they do not set forth onely one forme, but two at the least. And as touching the Latin masse, the principall honour whereof they giue to Gregory the first, how many craftes men haue there bene which haue laid their handes vnto it, euer adding something the one to þ others inuentions, according as their owne doctours & the historians of the Romaine Church do witnesse? And after the time of Gregory the first, how many pieces haue bene added vnto it: and howe long a time was it before it was such an one as it is at this present: How þē is Jesus Christ the author, or Saint Iames, or any other of the Apostles: And how did the Apostles sing and celebrate the masse, the one in one countrey, and the others in others, as many of the Ro-

maine docto^rs doe boldely and assuredly affirme
without any shame at all , cleane contrary to the
evidēt testimonies as wel of the holy scriptures,
as of their owne docto^rs & historians, which giue
testimonie of all the peeces that euery one of the
said craftes men which haue wrought in the same
worke haue addēd thereunto . Whether their te-
stimonies be true or no , I will not now enter in-
to disputation of it. It suffiseth that those which
do vpholde the Masse do vouch them, and that by
their own testimony , the which they doe receiue,
they are conuincēd that there was no such masse
as there is at this day in the Romaine Churche,
not onely in the Apostles time , neither also in a
~~manerde~~ long time after their daies. How then commeth
it to passe that the Apostles could sing and cele-
brate the masse before that it was made or borne ?
If they take the masse for the supper , I will wil-
lingly graunt, that all the Apostles and their true
successo^rs haue often celebratēd the same : But it
was in the same maner that Jesus Christ did in-
stitute and administer it, & not in the same maner
that it hath bene since disguised and conuerced in-
to masse , and such as nowe it is celebratēd in the
Romaine Churche : wherefore it is a great filthi-
nes or too great a malice, so to disguise things, to
make the poore ignorant people to heleene that
the masse is of the institution of Jesus Christ and
of his Apostles, and that they them selues ha^ve ce-
lebrated

lebrated the same, and that euen from their time it hath alwayes bene obserued in the Church, such as it is at this daie in the Romaine. For it is an ouer filthy and shameles lye.

Chapter. v.

Of the names of the Supper and of the Masse, and whether the differēce that is at this day because of the same betweene the reformed Church and the Romaine, is onely for the names and titles, or els for the matter and substance, and whether the Masse be in substance the Supper of the Lord.

IT must then be that the Romaine doctors confess, that the Masse which they do now call the Masse, is farre different from that which they affirme to haue bene said and celebrazed by the Apostles and their true successors. And if they do replie that it is the same in substance, and that there is no difference, but in respect of the ceremonies and ornamenteſ wherewith it hath bene adorneſ and enriched ſince that time, by the ſuccessours of the Apostles: we muſt yet ſee whether it be ſo or no. Behold then one point which ſtandeth yet in queſtion: whereupon it muſt be conſidered whether þ Masse, ſuch as it is at this day, be in ſubſtance the holy ſupper of Ieſus Chrift or no, ſuch as he him ſelf did iuſtitute & admiſter, & his Apoſtles and

and his true Church did receive from him , and
did celebrate according to his ordinance and co-
maundement. For our chiefe controuersie is not
for the wordes or for the names, but for the thing
it selfe & the very substance thereof, for the which
we are at controuersie, Wherefore when we shal
agree vpon the substance , we shall then easely a-
gree vpon the accidentes & names , so farre forth
as the thing which they do signifie, be conteined
in the holy scriptures, and in the Lords ordinance,
as we do it in the name of the trinitie and of Sa-
crament , and such like. For albeit that the very
same wordes are not founde either in the olde te-
stament, or in the newe , yet for all that we doe re-
ceiuе them, for so much as the things signified by
them are therein conteined. Wherefore it would
be uncomely and of small edification to debate
vpon names and wordes , when men are agreed
vpon the things that they would signifie by these
same. It resteth now that we understand the one
the other, and that we do agree vpon the sense ac-
cording to the which we shall take the wordes
which we shall vse. As touching the Sacrament
whereof we do nowe speake, it is called by Saint
Paul, sometime the table, an other time the supper
of the Lord , and also the Communion and com-
munication of the body and of the blood of the
Lord. Seeing then that the holy Ghost hath giue
unto it such names & titles by this holy Apostle,
it is

nes of
Supper.

it is then the surest and the best to vse the same.
This notwithstanding, if the Romaine Catho-
liques will call it both Masse and Sacrament of
the Altar, we will not greatly strine for it, prou-
ded that we do agree in the pyncipal point of our
different.

Chapter. vi.

Of the chiese different that is betweene the re-
formed Church and the Romaine, touching
the Supper and the Masse, and of the meane
to agree it.

If then they be able to shewe that their Masse is
in substance the very supper of the Lorde, and
their sacrament of the Altar his very table, our
strife is ended. For we will never strine against
the trouth, when they shall make it appere vnto
vs by good and sure testimonies of the worde of
God, the which is reveiled vnto vs by the scrip-
tures. But if they cannot shewe the same vnto vs
by this meane, and that we be able to shew them
the contrarie by the same meane which wee re-
quire of them, so wit, that the Masse such as it is
at this day, is not only not the very table and sup-
per of the Lord, but is wholy contrary to the same,
we beseech them that they woulde not resist the
manifest truth, but that they gixe glory to God,
and do suffer that their Masse be so reformed ac-
cording to the ordinance of Iesu Christ, that
as it

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as it hath bene pernverted into the same, evyn so
the same may be restored againe to þ true forme
which he gaue to his holy supper, and was obser-
ued in the auncient Church. And then when thac
shalbe done, whiche is so iust and reasonable that
nothing can be moxe, all the controuersies shalbe
ended, and they shalbe no more deuided nor ban-
ded the one against the other for the supper and
for the masse: wherein euery mā may iudge whe-
ther we demaunde any thing that is not very iust
and very reasonable, and whether they may justly
refuse the same. It resteth yet that I do declare
the principall reasons which doe hinder vs from
the accepting of þ masse, such as they do set forth
vnto vs for the true supper of the Lorde, and for
what cause we may in no wise receiue nor accepce
the same, but are constrained to reiect it, as a thing
which cannot agree with the true Christian rel-
igion, if there be not such reformation that it be no
more that which it is at this present, but that it be
the true supper of the Lorde, such as it is set forth
vnto vs by the Euangelistes and the Apostles,
who are sure and true witnessses of the doctrine
and of the ordinances and workes of Jesus Christ
their master, who did chuse and call them to thas
offise.

Chapter, vii,

Of those which will allowe the Masse by the
good and faire wordes take out of the holy
scriptures

scriptures which are conteined in the same,
and what iudgement and consideration is
meete to be had of the same.

But before that I doe expaunde these reasons
thoroughly, I will yet touche one point, con-
cerning that which hath bene spoken of the good
and holy wordes which are in the masse. I do not
deny but it is so : but I do answere further, that
it is not enough to haue good wordes taken out
of holy letters, except they be wel applied to their
true vse, and to that ende whereunto they ought
to serue. **F**or if it were not so, a man might by the
like reason allowe, not onely the charmes and en-
chantments of Charmers, Sorcerers and En-
chanters, but also the Alchoran of Mahomet, and
the doctrine in maner of all the heretiques. **F**or
there be many good & faire words take out of the
holy scriptures, and faire names of God and of
Jesus Christe our Lord. And if the crosse might
serue to the holinesse of the things with þ words,
they haue ordinarily many in charmes & inchanc-
ments. It is not enough then to haue such words,
if the right vse of them be not had with them. **A**nd
further it must be seene whether there be any
thing mingled with them, which doth corrupt
them, as doth poyson good meate which other-
wise is of it self good. **F**or there needeth no great
quanticie of poyson to corrupt the best meates of
the of go
words Instruc
tion.

Of the Lordes Supper,

the woorlde, and the better that the meat is, the more daungerous is the poysone which is hidden vnder the same, for so much as it is very hard to discouer it, and that men are the more prouoked to take it. Wherefore so farre of is it from letting y poysone to be any more poysone, that it maketh it more daungerous, & more mortall, if that the poysone be not expelled by a contrapoysone. It is not then altogether to see if there be faire and good wordes in y masse taken of y holy scriptures: but we must yet consider whether there bee any poysone, false doctrine, and mens traditions mixed with them. And if there be any such, a man may profite nothing at all by it, but may be hurt thereby, if the same poysone be not taken away and expelled by his contrapoysone, the which can not be taken but of the pure word of God. And therefore the controuersie vpon y which we are at this present, resteth yet in this, to witte, whether al the meat which is set forth to vs in y masse, be wholy good, or whether there be poysone mixed with the same: if it be al good, then may there none of it be rejected: if there be poysone, no man may receive it without danger and perill.

Chapter.viii.

Whether there be anything in the Masse other
than good wordes, and whether those good
wordes which are in it be well applied: and
whether

and the Masse.

whether that for those good woordes, the
Masse ought to be accompted good.

AND euen as good meate doth not let but that
poyson is alwaye poyson, and maketh it more
hurtfull : euen so the good and holy wordes doe
not let at all, but that God is dishonoured in them,
when men do abuse them: for the more holy & bles-
sed that a thing is, so much the more is the abuse
thereof detestable in the sight of God, & so much
the more is he dishonored, for so much as his holy
name is there the more prophaned. By meane
whereof so farre of is it, that the charmes and en-
chantments be the better because of the names of
God and of Jesus Christ, & of the virgine Mary,
and of men and women Sanctes, & of the good
wordes of the holy scriptures that may be in them,
that they are in deede so much the more execrable
and cursed. For seeing that the thing of it selfe is
evill, it is yet made much worse, when that which
should serue to the honor of God, is there applied
to his dishonor. Wherefore it is like to blasphemies.
For when men do blaspheme God, they do
take his name in their mouth: but he is more dis-
honored by þ meane, then though they did wholly
abstaine from naming him. For they do not vse it
at all, as they do which take it in their mouth to
call vpon God and to sanctifie him, but do abuse it
not onely taking it in vaine, but also villainously
profaning

Similitude.

Of the Lordes Supper,

profaning and polluting the same. Therfore Irenée saith, that the heretiques, and consequently all those which abuse the holy scriptures, do wrichtē, even as when an excellēt workman should make the image of a king very faire and of fine golde, and well furnished with all sortes of precious stones, and there did come an euill workeman, which should take the same matter, and should make thereof either a dogge or an ape, or some other beast, or some monster. Albeit that it should be always one selfe matter, very good and very excellent, yet for all that the workemāship should be greatly different, and the matter very euill applied, in as much as by applying thereof they should destroy a good & very faire piece of work, to make one both euil and filthy. And by the same meane a man should do great wrong to the king, in so counterfaiting his image. It is not enough then to take the matter whereof the Propheteſ & the Apostoleſ haue made the worke of the Lord, if it be not evenly laide, squared, and wrought as they them selues haue done it. For if any man make an other worke contrary to theirs, and by the which theirs should be destroyed, the stiffe which men haue taken of the is not well applied. Wherefore so farre of is it, that the worke is the better because of the same, that on the contrary it is more worthy of blame. Thus much for the Shutting vp of the mouthes of those which doe al-

Ire leudge the good woordes and the good thingz
ly al which are in the Masse, if they cannot otherwile
chē, shew the goodnes thereof , and that there be no-
make thing at all in it that is good and applied as it
olde, ought to be,

Chapter(ix).

Of the diuision of the matters which shalbe
handled hereafter , and of the principall
pointes which are at this day in controuer-
sie concerning the Supper and the Masse.

I Will now come to the p̄incipal pointes which
do moue vs by good reason, not in any wise to
allowe the masse, being of the same forme and
qualitie that at this day it is set forth vnto vs, of
the which pointes I will first make a generall
diuision, and afterward a more special, and then
I will propone and expounde them all, the one
after the other , every one of them in his place.
The first diuision which is the most generall,
shall conteine fve pointes , of the which fve
pointes I will afterward make more special di-^{5. pointes}
visions. The first is touching the matter and
all the pieces and inuentions and humaine tra-
ditions in generall , whereof it is compounded.
The second is of the wordes of the same in spe-
ciall. And the third is of the signes , and of the
things signified by them . The fourth of the
players. The fift of the collectes. As touching
B i, the se-

the second point, which concerneth in special
the wordes of the masse, I devide it againe into
three points, The first is touching the language
of them. The second concerning the pronuncia-
tion. The thirde concerning the application
of them. And for the third point, which is con-
cerning the signes and the things signified, I
do devide them againe into six other pointes.
The first is the transubstantiation of the signes.
The second, the adoration of them. The third,
the reservation and application which is vsed
beside the vse of the supper. The fourth is of the
sacrifice. The fift is of the communion. The sixt,
of the application, aswell of the sacrifice as of
the communion, both for the dead and for the li-
ving. Now concerning the first, the fourth and
the fift. Of the five pointes which I did in the
first place set forth in generall, I doe not at all
make any other more speciall division of them.
Now all these pointes ioyned and compre-
hended together, do amount to the number of 12.
the which I am not determined here to handle
all at large, but onely summarily, to the end
that men may understand, which be the princi-
pall differences to agree vpon between the re-
formed Church and the Romaine Church, con-
cerning the Sacrament of the supper, and that
of the Masse.

Chapter.x.

Of the first general point which is of the whole matter of the Masse, and of the additions vwhich men haue giuen to the supper of the Lorde in the same, by the vwhich they haue cleane ouerthrovven his institution.

The first point then that we doe condemne in the Masse, is, that in general there are so many inuentions, traditions, and humane additiōs to the Lordes institution, & so many chaunges and disguisings of the same, and so many ceremonies and foolish and doultishe superstitions, and insufferable Idolatries, that there remai-
neth in the same no kinde of forme of the pure ordinance of the Lord, but that it is there wholy ouerthowen. And by the same meane the ex-
pressed word of God is there openly violated, in
as much as it is so often and so expressely for-
bidden by the same, in þ holy scriptures, to adde Deut. 4.1.
or to diminish any thing to or from the lawe, sta-
tutes and ordinances of the Lord, or to go out Apoc. 22.
Jos. 1.
Eze. 10.
either on the right hand or els on the left. For
the which cause Saint Paul meaning to correct
the abuses which were already in his time com-
mitted in the supper among the Corinthes, said
plainely, setting foorth the institution of Jesus
Christ : I haue recevued of the Lord that which Cor. 11.
also I haue deliuered unto you. And afterward

¶ Of the Lordes Supper,

he expoundeth it point by poynt, in what sorte Jesus Christe did institute and administer this holy Sacrament, and ordeined it to be administered afterward in his Church, wherein he meant to give plainly to understand, not onely to the Corinthes, but also to the whole Churche of God, as well for that present time as for all the time to come, that the institution of the Lord is pure, whole and perfect, & what rule there was and is to be obserued in such matter, without adding any thing to it, or diminishing, changing, and disguising any thing from it or in it. For if

Cor. 12.

¶ 2.

Cor. 22.

Saint Paul which was plucked vp even to the third heauen, and who sawe there secrets incomprehensible to man, and hath so faire and excellent a testimonie of his vocatio by Jesus Christ him selfe, neither would no durst take in hande such a matter, but did content him selfe with the simple ordinance of the Lord, and tied him selfe to the same rule, and did blame thereunto the whole Church, what pride is this in those which dare undertake more then he, yea more then the very sonne of God him selfe did? These which are so audacious, do they not feare at all the curses which are denounced by Saint Iohn in the A pocalypse, to all those which either adde or diminish any thing to or from the doctrine revealed by the Lord? for that which he saith in his A pocalypse, doth no lesse agree to all the rest of the body

body of the holy scriptures then to it selfe, for so
much as there is no canonicall booke which is
of lesse authoritie. And if Saint Paul did assub-
iecte the very Angels to the Gospell which he
had preached, who dare set him selfe ^{Note.} vpp aboue
them?

Chapter.xi.

Of the second generall point which is of the
wordes of the Masse, and of the diuision of
the same into his members, and first of the
language of the Masse.

AS concerning the second point , which is
touching the wordes of the Masse, we haue
to note first, that albeit that it were so, that there
were not one onely worde in the whole content
of the same, but that it were taken out of the ho-
ly Scriptures, and were very agreeable to the
same : yet for all that, there are three great and
insufferable faultes therein , of the which three
the first is commō and generall to all the whole
Masse, and every part thereof: the other two be-
long more speciall to the sacramentall wordes,
but they are notwithstanding altogether mani-
festly repugnant to the exprest word of God,
and to the institution of the holy Supper. And
by that meane this second point doth conteine
those other three, of which I made mention in
the diuision of the same, which are touching the

Of the Lordes Supper,

language, pronunciation and application of the wordes. As touching the first, it is manifestly against the expresse commaundement of God, in that that he hath expreddly forbidden by S. Paul, that in the assemblies of the Church, there should be neither prayers nor other wordes spoke in a tongue which were not knownen to þ whole assemblie, if there were not forthwith some one to expounde the same in a tongue which should be well vnderstoode by the whole congregatiō. Now it is so that al that euer is spoken & sung in the masse, is there said & sung in an vnknowē language, at the least, to the greatest part of the people and assistantes, & oftentimes to them al. Wherof it foloweth according to the testimo-nie of S. Paul, that the commandement of God is there manifestly violated. Whereupon I doe further conclude, that the masse can not be the supper of the Lord, for so much as he hath plain-ly commanded that men should set forth the remembrāce of him in the same. Which thing can not be done by vnknownen language, but onely by such a language as is vnderstoode of all, as Saint Paul doth sufficienly declare, when ex-pounding the wordes of Jesus Christe concer-ning this commemoration, he saith plainly, You shall shewe the Lordes death vntil the time that he come. The which shewing cannot be set forth by a language not vnderstoode, but onely by preaching

preaching and doctrine set forth in a language
which may be understande of all, for so much as
speak without understanding profiteth no more
then though a man speake not at all. For that is
as much, as though he y speake were domme,
and he which heareth were deafe.

Chapter. xii.

Of the pronunciation of the woordes of the
Masse, and chiefly of those which are called
sacramentall, and what fault there is com-
mitted in the same, as wel against the con-
mandement of God, as against the lawes
Imperiall.

Furthermore, we haue yet to note in the other
point, which is of the pronunciation of the
woordes of the Masse, that albeit that whatsoe-
uer should be there said in a lāguage that should ~~note~~
be understande of al men, yet for all that, it could
be in no wise sufferable, that any thing should be
there recited with a whispering voyce, & name-
ly the principall woordes, which do properly be-
long to the institution of the supper, and chiefly
those which they do cal sacramentall: the which
they do pronounce with so soft a voice, as they
can not be heard of any man, no not of those
which are neerest the priest which pronounceth
them: so farre of are they from being under-

stoode by all the assemblie. Wherein they fall a gaine into the first incomuenience that I haue already touched. For be it that they speake with a loude voice in an vnkownen tongue, or with a softe voice, in a knownen tongue, in soþt that he soþt is not heard at all, or els that me can not understande the wordes, the one soþt is euen as good as the other. This notwithstanding, they do commit both the faultes in all their masses, chiefly in their cannon and in many other pieces, and namely in those, the which because of the same they do call the secrets. For beside that, that the language of them is vnknowē, at the least to the greatest part, they adde thereunto also the pronunciation so soft, & so secret, that hardly there is any man that may understand one only word thereof, as I haue already said. This thing is common to all Masses, as well high as lowe. For they haue these two sortes, the which they do so distinguishe according to the pronunciation which they vse in the same. They call high masses, those which they say with song, because that they speake and crie more loude in them. Yet are they greatly to be blamed in the very same, that they sing, in so much as they doe vse such songs as doth greatly hinder the vnderstanding of it, euen to those which could otherwise understand the wordes and the language. For how many notes do they put oftentimes to one sillable,

high mas.
es.

ll a sillable , from whence it commeth to passe that
they make the woordes and the pronunciation
of them so long , and doe make so great di-
stance from one sillable to an other , that men
he forget the first before they be come to the last , &
namely whē they do sing in set Musick : Ther-
in it appeareth plainly , that the song of the Ro-
maine Church hath bene vsed more to feede the
bodily eares , then the soule and the spirit , and to
serue men for delectation and pastime , as doe
their belles , and their organs . For there is al the
profite w̄ich commeth of them , which con-
sisteth in sound which vanisheth in p̄aire . Againe ,
they call lowe Masses such as are not said with
song , but onely with a soft voice . And albeit that
there be very fewe which can understande any
thing of it throughout the whsole masse , yet not
contented therewith , they do also speake it more
softly , when they come to their secrete and to
their Cannon , and therein they doublely trans-
gress , not onely the lawe of God , as I haue al-
ready proued by the testimonie of S. Paul , but al-
so the humane and Imperiall lawes . For the
Emperour Iustinian , which raigned about the
yere 528 . did make a lawe expressely for that
point , the which he grounded vpon the sentence
of S. Paul , which I haue already alleadged , take
out of his first Epistle to the Corinthis . The Justinian
same lawe commaundeth all ministers of the new Const.
123.

Church

Church to speake so loude and so plaine, especially in the administratiō of the Sacraments, that all the people may heare and vnderstande it, and make answere, So be it, to that which shalbe there spoken. He doth not commande the that they shold speake in a language vnderstoode of al men, for so much as yet at that time they did always so according to the example of the auncient Church: but onely so to speake and pronounce, to the end that they might be the better vnderstoode of all men: the which thing had bene to no purpose at al, if speaking in such sorte, the speach had not bene knownen and vnderstood of all men. Wherefore in commanding the same, hee presupposeth that which already was, to witte, that the language was knownen and vnderstoode of all men. Seeing then that in that respect the masse is repugnant to all lawe as well diuine as humaine, in deede if there were none other but this onely point to be blamed, we haue iust cause to cōdemne it, and to require reformation of the same.

Chapter. xiii.

Of the application of the Sacramentall words
in the Masse, and whether they shold be
spoken either to those which do there af-
fist, or els to the bread and to the wine of
the same, and whether the signes of the sa-
craments

and the Maner.

cramenti may be the signes of them or no,
beside their true and proper use.

The last point of the same very purpose,
which concerneth yet the wordes of þ masse,
is, that beside that which I haue already shewed
to be worthy of blame in the pronunciation of
them, there is yet this very foule faulte, and con-
trary to all reason, to witte, that in steade of de-
claring the wordes of the supper to the people
assistant at the masse, and in speaking them vnto
them, to cause them to understand them, to the
end that they should be taught by them, accord-
ing to the comauendement which the Lord hath
giuen by Saint Paul, they speake them to the
bread and to the wine which are vpõ the Altar,
and do pronounce them ouer them. And there-
fore the priest is turned towardes them, & hath
his backe towards þ people, to whom he should
speake, and deliuere his wordes to teach and in-
struct them in the vnderstanding of the doctrine
belonging to this sacrament, and in the myste-
ries and secrete which it containeth. But in
steade of doing this, he representeth them to the
people by gestures, countenances, and diuers
ceremonies, and oftentimes by so foolish and
doultish countenances, as are those of a very
Jugler. Therefore I know not for what cause
a man may not saye as well of a Priest, that he
goeth

Of the Lordes Supper,

goeth to doe, as well as to saie, Mass. For he his
hath there as much to doe as to saie. For ther
like cause, men might as well say, Let vs go to see,
as well as let vs go to heare masse. For thof
assistance doe there oftentimes see more then he
they do heare, & namely in þ lowe masses, wher
in they do plainly declare, that they do very illo
in excellēt vnderstande, both the nature, and the vse as welþ
instruc
on.
of the word of God as of the Sacraments. For in
the word whereupon they are grounded, is nom
there set forth to be spoken to the signes thereby
of, but to those persons to whom both the one & the
the other should be administred, to witte, as wel
the worde as the signes, or otherwise the sacra
mentes should be no sacraments. For they are
no sacramentes being out of their proper vse,
for so much as they are onely ordeneid thereun
to. And therefore, the water is not the water o
Baptisme, nor a signe, nor consequently the sa
crament thereof, but so farre foorth as it is ioy
ned with the word of Jesus Christ, by the which
it is dedicated and consecrated to that vse, and so
being applied to those persons, which men do the
baptize, according to his commandement. The bo
very like is of the bread and of the wine of the
supper. For they can no more be þ signes ther
of, then may the water of baptisme, if being so
ioyned together with the word of Jesus Christ
whereby they are dedicated and consecrated to the
this

Matt. 28.
Note wel
bis.

In his sacrament, they be not givien and distribu-
thied to those which shold bee partakers of the
same : as it doth appeare by the expresse words
of Iesu Christe, in that which he saith of both
the signes, Take ye & eate ye. Likewise, Take
her pe and drinke all ye. For it is playne that these
wordes may not be spoken either to the bread,
nor to the wine, but onely to those persons which
for might vnderstande them, and execute the com-
mandement that Iesu Christ gaue vnto them
by the same. For the bread and the wine can ne-
re eate or drinke them selues.

Mat. 26.

Mark. 14.

Luk. 22.

1. Cor. 11.

Note.

Chapter. xliii.

That the wordes of the Supper appertaine not
to such as are capable thereof, and what
faulthē Romaine priestes doe committe
in that behalfe. This notwithstanding all
the sa
joy This notwithstanding, it is to them that the
priest doth speake and deliuer their wordes,
so sond not at all to those which do assisse as well at
their Masse as at their Supper, the which they
do administer seldome times to the people. No
thys more may they be deliuered also to beastes, for
ere so much as they can not understand them, as al-
ing so because the sacraments of the Lord were not
ordained for them, the like may we say of all o-
ther creatures, which are not partakers, either
of sense

offense or vnderstanding. Wherefore if they
 spoken to otherachen to such as are capable
 this sacrament, which may vnderstand them
 may obey to that which Jesus Christ comma-
 dech the thereby , it is a meere mockery, when
 by the intent and purpose of Jesus Christe
 wholy ouerthowen. And if these wordes whi-
 conteine the commandement that he gaue in t
 supper to all the faithful, ought not to be addi-
 sed but to those which are capable thereof, &
 very like is of those of the promise, which f
 loweth this commaundement. For when Jesu
 Christ saith, This same is my body, and this is
 my blood, and that which foloweth, he addresseth
 no more his words to the bread and to the wine
 then when he saith of them, Take and eate you
 but addresseth them to those in deeds, to whom
 he speaketh the first. Wherefore seeing then
 there is both commandement and promise, and
 that the promise is made, enē to those to whom
 the commandement is given, and that the Lord
 declareth thereby the cause and the ende, for
 which he giveth this commandement, it is easie
 to iudge, that the promise doth no lesse belongeth
 unto them then doth the commandement, as
 appertaine not at all to the bread & to the wine
 From whence it followeth also that both the
 one and the other belong unto them, & that they
 ought to vnderstand them, and are not spoke

Note.

in ex-
pla-
na-
tion.Note
his.Note
his.

they the bread and to the wine ; which can not understand or comprehend either the one or the other.
them Chapter.xv.

anima Of the office as well of the ministers as of the
when Christian people in the supper : and of the
misste fault which the priests and the Romaine
s whi Catholiques do comitte against the same
e in t in their Masse.

addi of, When then the Lord doth say, Take ye, and
ich f dote ye, and then expoundeth by the pro-
I esmisse which followeth this commandement, the
this cause of the commandement, he admonisheth as
prossenell the ministers as the people, of that which
e wimoth the one and the other, ought to doe in the
ice ysupper. As touching the ministers, their office is
whond aduertise the people both of the commannde-
g thment, and of the promise, and of that which they
se, aught to do according to the one and the other,
whond what it is that they ought to attende. And þ
e Office of the people is to be obedient to þ which
for is commanded them, and to beleue the promise
is each which is made unto them. Then if the min-
belouers do not this office, they are sacrilegious, in
it, as much as they do steale and hide the worde of
e wiþ God frō his people, which is so holy & sacred a
oth thing. Wherefore they may be wel placed amōg
at thē false prophets, whom the Lorde accuseth by
ooke eremie, to haue stolen his word frō his people. Jere.23,

They

Of the Lordes Supper,

ite well. They are in like sorte very open rebels to Iesu Christ. For seeing that they ought to represent his person in the administration of the supper and of al sacramentes, it must in any wise bin that they do that which he commandeth them to do, and that they follow his example. For if they do otherwise and contrary thereunto, they may not be called the ministers of Jesus Christe but onely by a wrong title. Nowe it is certaine that he commanded them to do in his remembrance the very same which he then did. And what is re that he then did? he as minister addressed his word to his disciples to whom he administered his supper, and forthwith distributed unto them the signes thereof, which he commandeth them to take. Wherefore if the priests do not the like in their masse & in their supper, wherein they say they do represent as ministers, the person of Jesus Christ, they do mocke both Jesus Christ and his poore people. Nowe it is plaine that in the masse, they do neither the one, ne yet the other. From whence it followeth very well, that the same can not be the supper of Jesus Christ, so much as they do so great a wrong therein, as well to him as to all Christian people. For in holding and stealing the woynde which ought to be declared unto them, and in not distributing at a that which is commanded them to distribute unto them, they do dishonour Jesus Christe in disobeyping

obeying him: & also do great wrong to his people, in not administering vnto them that which they ought to administer vnto the. And as they ^{The law} of the people
 iſeable in this behalfe, euē so the people doe not
 ſeem their dutie, if they wil not receiveue the word nor
 the ſignes, when they are duely and ſincerely
 maſtinifteſt vnto them. For therein they ſhew
 e vnto them ſelues rebels againſt God. And if neither ^{Note.}
 thafe one nor the other be preſented and admi-
 niſtered vnto them, and that they care not at al, but
 it is recontented to be deprivid eyther in part or in
 full, they yeeld them ſelues then without excuse,
 ſtreasmuch as they declare thereby, that they doe
 hem not greatly care for the glory of god, nor for his
 ſetuation, and chiefly when they may haue the
 libeane to haue þ right and full admiſtration
 vſe of the ſacraments.

Chapter xvi.

Of the diſſerēce and diſtincſion that the Ro-
 maine doctoſ do make in thapplicatiō of
 the ſacramental wordes of the ſacramēts,
 awel concerning the ſignes of them, as the
 perſons which are capable thereof: and of
 the foundation of their transſubſtanciati-
 on which they ground vpon the ſame.

Eing the that it is ſo, it is eaſie to iudge, howe
 diſſooliſh and ful of filthie ignorance, the diſtinc-
 tion

tion and the difference that the Romaine doct
 tors doe make betwene Baptisme and the sup
 per, and their other sacraments, is touching the
 applying of the wordes and of the signes
 them. For they say that in baptisme the sac
 mentall wordes are addressed to the person
 which they baptize, and not at al to the mat
 ter of baptisme, to wit, to the water which is the
 signe thereof, but it is contrary in the supper to a
 for somuch as the sacramentall wordes are ad
 dressed to the matter thereof, to wit, to the bread
 and to the wine which are the signes, and no hau
 at all to the persons: from whence they do con
 clude the conuersion of the bread and of the
 wine into the bodie and bloud of Iesus Christus
 according to their doctrine of transsubstantia
 tion. By meane whereof they doe affirme, that
 for that cause, the bread and the wine consecra
 ted after their maner, are no more bread and
 wine, but are the very body and bloud of Iesus
 Christe, and the holy Sacrament of the
 altar and of the supper of the Lorde, yea even
 out of the accion and vse of the sacrament: But
 which thing they dare not affirme of the wa
 ter of the baptisme. For albeit that they haue
 blessed and consecrated it after their maner, and by
 that they doe reserue it in their fons for the
 vse of baptisme, and that they doe pronounce the
 sacramental wordes thereof in the administration

Note.

and the Malie.

do yet for al that they hold it neither for sacrament,
superior for signe of baptism; but in the very accion
g & vse thereof, to witte, when it is applied to
the persons that men doe baptize. But if they ^{Demand}
graunt vs this point concerning baptism, why
make they so great difficultie to graunt vs the
same concerning the supper? For haue they
more expresse commandement of Jesus Christ
to administer the water in Baptisme, then the
bread and the wine in the supper, which are the
signes? I say yet farther, that it is so, that they
haue a more expresse commandement to distri- ^{Note thi-}
bute the bread and the wine of the supper, then
to administer the water of the Baptisme. For
where is it that they shal be able to finde that Je-
sus Christ hath said so expressely of the water of
the Baptisme, Take ye, baptize ye, and be ye bapti-
zed, as he hath plainly spoken of the bread & of
the wine of the supper, Take ye, eate ye, Take
ye, drinke ye, yea euery one of you. And to who
did he speake these woordes following, to wit,
This same is my bodie, & this same is my bloud,
but euuen to those very men to whom he spake þ
woordes going before, as I haue alreadie decla-
red, & to whom he gaue commandement to eate
bread and to drinke the wine, which he brake &
distributed vnto them for signes of his body and
of his bloud:

Chapter xvii.

Of thapplying of the sacramentall wordes to
the signes of the sacraments and of the con-
secration of them,

They may not then at all alledge, that they do
better agree with þ matter of þ bread and wa-
ter in the supper, then with that of the wa-
ter in Baptisme, and þ it hath not equal respect
to the persons, aswell in the one sacrament as in
the other. Wherefore to speake properly, the
must be referred in both the sacraments aswell as
þ signes as to þ persones, to whom they ought
be administered, but it is euer in the respect of the
persones. For it should be to no purpose that they
were pronounced in secret, and in their absence.
For that should be more like to a charme & an
enchantment, then to a sacrament. For the mat-
Note wel. ter which is taken for the signes in all sacra-
ments, cannot be the signes, if the same be not
dedicated and consecrated thereunto by the
word of God, by the which they are made holi-
ly and sacred signes, where as before they were
but simple and common matter. And therefor
there is so great difference betwene that thre
it was, and that that it is after that the word is
added unto it, as there is betwene a piece of sup-
per before it be stamped, and that that it is after
the coyning thereof having imprinted in it the
Example.

marke of the p̄ince , the which ḡyueth vnto it
 les tis estimation and value: It hath also like dif- Anot
 ference, as hath the ware, whereof men make a
 seale, before it be printed, and after that it is
 printed hauing receiued the forme by the Im-
 ey d' nression of the seale , it is then no more simple
 and ware as before, but the true seale of the prince.
 e w For that cause the rod the which Moyses held Exod. 3.
 espe in his hand, keeping the sheepe of Iethro his
 as father in law when God appeared vnto him in
 the bush, is afterwarde called the rodde of God,
 wel when God had commaunded him to vse þ same
 right in his ministerie, and in the miraculouse works
 of þ which were done by the same. And in this sorte Aug. in
Joh. Mon
13.
 t the must we vnderstand that which Saint Augustinc
 senc and speaking of baptisme, The word is ioyned
 e t to the element, and it is made a sacrament. He
 ma understandeth by the element the water of bap-
 sacrisme , the which is dedicated to be the signe
 ne n hereof by the worde which is ioyned vnto it,
 y the which is not ioyned vnto it, but to be un-
 de herstoud of those unto whom it belongeth, and
 we o understand by the same to what end it is
 cefoyned to the signes'. And albeit that the li- Note.
 at thie children can not vnderstand it in their bap-
 tisme, as those which are of greater age doe, yet
 of sor all that the same is not wrong applied, in
 as afft much as it may be vnderstood as well by
 it heire Godfathers and Godmothers , as by
 mar

those which doe present them and assist at their baptism, for so much as it is not founded onelie upon the person of the infants, and vpon their a
faith, but also vpon the faith of their Godfathers
and Godmothers, and of the whole Church, iſt
as much as it is grounded vpon the alliance
that God hath made with the faithful, because he
hath also comprehended in the same, their chi
ldren, saying that he would be their God and th
God of their children. Wherefore ſeing þ bapti
ſme is the sacrament thereof in the Christian
Church, as the Circumciſion was in the
Church of Israel, the children of the Christian
are no leſſe capable of Baptiſme then were thoſe
of the Jewes of circumciſion, forſomuch as ther
is one very foundation and one very reason in
them both touching this point. And therefore
ſuch is the conſecration which is done to the
water in baptiſme, whereby the ſame is con
ſecrated to that uſe. We then ſee here, how be
that the worde whereupon the ſame is ground
ed, hath alſwell relation to the matter of bapti
ſme in reſpect of the bloud of Christ, according
to the testimonie of Saint Augustine, as haue
thoſe of the ſupper to the bread & to the wine, iſt
ſoþt that þ water is no leſſe conſecrated by thiſ
meane to be the ſigne of baptiſme, then is thiſ
bread & þ wine in þ ſupper to be ſignes thereon
For a man may ſay in very trouth thereof, thiſ
sam

me. 17.
c. 13.

Note.

the same that Saint Augustine hath said of the ma-
neler of baptisme. For there is like reason in both,
thein as much as there is none other meane, wher-
thery the matter which is taken to be the signe
h, iſf the Sacraments, may be dedicated and con-
uncerated to that vſe, otherwise then by the word
ſe hſf God, whereof they are signes and sacramēts.
chi Beholde here then that which the auncient did
d thall here properly, Conſecration.

Chapter xviii.

th Of the chaunge and conuerſion of the signes
ian of the sacraments into the thing ſignified
hos by them, according to the vſage of the
her auncient Church, and of the doctors of
n i the ſame,

A Nd when they ſpeakē of the chaunge & con-
com uerſion of the signes of the sacraments into
ow the thing which they do ſignifie, they doe under-
ourſand this chaunge of the vſage of them, for the Note wel thiſ.
bay which cauſe they doe alſo chaunge their name,
oin taking the name of the thing which they ſig-
nifie, in contemplation and in respect of this
e, iſ chaunge of the vſe, and not at all of the chaunge
thiſ of one ſubſtance into an other, to wit, of the
thiſ ſubſtance of the signes, into that of the thiſ things
eo which they doe ſignifie. For if therē were ſuch
thiſ chaunge of ſubſtance, by the vertue of the
C.iii, ſacra-

sacramental wordes and of the consecration of
the signes, it should necessaryly then come to
passe, that the same shold be in al sacraments, me
not more in the one then in the other: for soe
much as there is none at all that may be sacra
ments without consecration and without sacra
mentall wordes, and they haue al this commone
together, and the like reason is in them all, con
cerning this point. Wherefore the Romaynian
transubstantiatorz haue no ground of reason
to affirme that there is more transubstantiatio
in the supper, by chaunge of the substance of th
signes, into the thing signified by the vertue o
the consecration and of the sacramental wordes
then in all the other sacraments. And therfore
if they would that we should beleue them, they
must then proue their sayings by other testimo
nies then them selues, for so much as they do
ouerthowe the whole nature of sacraments by
their doctrine. For the bread and the wine o
the Supper, can not be made the signes there
of, but onely by the vertue of their consecration
and of the sacramentall wordes by the which
they are consecrated to that vse. For as we haue
alreadie heard by Saint Augustine, the word
must be alwaies ioyned to the element, befor
that it may be made a sacramēt. Now it is ther
then ioyned, when the bread and the wine whic
are taken of the elements of this world, are ap
plied

on applied to the vse of the supper, and this applicatiōne thereto is made by the consecration and by the sacramental wordes, when they are pronounced and soe declared in the administration of the Supper sacrament the same sorte as Iesus Christ did pronounce sacra and declare them, and commanded the same to be done according to his example. Behold then conhere al the conuerſion and all the transubstantiation which may be in the supper, as wel as in al the other sacraments.

Chapter xix.

Whether euery chaunge carry with it conuerſion of one substance into another: and what difference there is betwene chaunge and transubstantiation: and of the double chaunge of the signes which should be required in the supper, if the doctrine of transubstantiation were true,

And therefore when the auncient doctors did speake of chaunge and conuerſion of the signes into þ same, they understood none other, whiche as I haue shewed and proved very plainly, and haue by good testimonies of the auncient doctors the selues in other treatises of mine. For every chaunge and euery conuerſion of one thing into an other carieth not with it at all transubstantiation of one substance into an other. For as there may be chaunge, without conuerſion of sub-

substance. But conuersion of substance can no[n] be without chaunge. We may then say þ wheron there is transsubstantiation by conuerſion of substance, there is there chaunge. But there is no[n] alwaies transsubstantiation and conuersion of substance, where there is chaunge. Whereforeþ there is as great difference betwene chaunge & transsubstantiation, as is betwene the general & the speciall. For chaunge is the generall whicht comprehendeth vnder it transsubstantiation, but þ transsubstantiation doth not comprehend in i[n]þ chaunge, soisomuch as his signification is more ample(as that of chaunge, of transmutation and of conuersion) then that of transsubstantiation. For, all these names do cōprehend other kindest of chaunge and of conuersion, then of one substance into an other. For as there is chaunge of substances, so is there also chaunge of accidents, to witte, of qualities, of time, of places, of habits and such other like thinges, according to their natures, and to the predicaments vnder þ which they are comprehended, as the Logicians distinguish them. Our regeneration is not without chaunge, which is wrought in our own persōs. But it is not at all by conuersion of þ substance of our bodies nor of our soules into others, or into any other substance, but it is in qualitie, which is, from vice into vertue, by the chaunge & renewing of the olde Adam, & of the olde man into

unto the new. And therfore if there be any chaunge
 heron the supper, touching the matter of the signes
 of subthereof, it must then be considered of what kind
 is not this chaunge is, and in what predicament it must
 be sought, if we will speake as becometh Logi-
 reforcians, and if there be chaunges, either of sub-
 stance or of qualitie, inasmuch as the matter of
 the signes thereof is otherwise qualified, wher-
 etherto it is applied to that use, then it was before. I
 haue alreadie declared & proued, that there can
 be no more chaunge of one substance into an
 other, then there is in all other sacraments, be-
 and cause of the reasons that I haue alreadie allead-
 ed, taken aswell of the nature of them, as of
 the testimonies of the word of God, whereupon
 they are grounded. And if there were such a
 chaunge, it must needes be that it should be in
 2 sortes, to witte, the one, by the which y^e bread
 bits and the wine should be appointed to be the
 signes of the body and of the bloud of Jesus
 Christ: and the other to conuert the substance
 of the bread and of the wine into his body and
 bloud, after that they should haue bene made y^e
 signes thereof, by the first consecration, and
 by y^e first chaunge which should haue bene made
 by y^e same. And by this meane it would come to
 passe that there should be 2. consecrations, and 2.
 sorts of sacramental words. The first, to conse-
 crat & cause y^e bread & the wine to be the signes:
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ay we
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Of the Lordes Supper,

and then the second, to conuert them afterward into the bodie and into þ bloud of Jesus Christ: or else it must be , that the same very woordes should do both at one instant. And if the same myght be done in the supper , there is no reason, why it should not be done also in the other sacraments, for the reasons which I haue alreadie declared, and chiefly in those in the which þ holy Ghost hath vsed like maners of speach as in the supper. We say thē that there is no more chaunge of the substance of the signes thereof, then there is in those of the other sacramēts, & þ there is none other at al but in the vse which cōsisteth in this, that the matter which is taken for the signes of the sacraments, is applied and seruet to another vse, and an other end then his did before that time. And if there be none other chaunge in þ supper of the Lord, there can then be none other in the masse, if it be his true supper. And if it be not his true supper, it is not then a sacramēt of the Lord, but is rather a kind of magike and of sorcerie.

Chapter xx.

Of the ground of the error of transsubstantiation, & of the absurdities which followe the same , and of the application of the sacramental words to those persons which are capable, and what faith there is there required,

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But the Romaine doctors, hauing not wel vnderstood þ meaning nor þ maners of speach of the auncient doctors, haue taken them for a chaunge of one substance into an other in stead of taking them for the chaunge which is in the vse therof. It is no maruaile at all if they be fallē into that errorre, seing that they haue so il vnderstood the nature of the sacrament of the supper, that not only they haue conuerted it into a sacrifice in their masse, but also they haue made it a sacrament of the altar, the which they accompt for a sacrament, yea when it is out of þ vse therof. Wherfore seing they know not what the true vse of the supper is, no more haue they well vnderstood what was the chaunge of the signes in the same, in respect of their proper vse. For that cause euen as they haue chaūged their vse into an other wholly newe and straunge, by their doctrine and inuention, euen so haue they found out an other newe sort of chaunge, of the substance of the signes of the supper, into the substance of the thing signified by them, against the doctrine and the usage of al the auncient Church. This ignorance and newe inuention hath beene the cause of great and filthie errors and abuses of the transubstantiation, and of the infinite absurdities that the same draweth after it. We must then first note, in what sort Note.
the word is adioyned to the matter of þ signes,

to

Of the Lordes Supper,

to know in what sort the same is dedicated and consecrated to that vse by the same word, according to that which I haue lately alleadged of Saint Augustine, saying; The word is ioyned to þ element, and it is made a sacrament. And then we must goe on further, to consider howe the same worde is applied to the persons, to whom the sacraments are administered, and for whose cause the matter of the signes and of the sacraments is dedicated and consecrated to that vse whereunto it serueth. For if the word were not ioyned and applied, but onely to the matter of the signes, the which Saint Augustine calleth element, because it is taken of these earthly elements, it should not be conuerted into a sacrament by the conuersion of the vse whereunto it is conuerted: but should alway remaine in his first qualitie, & should not be qualified, as it is when that it is applied to the vse of þ sacraments. For

Note. God hath not giuen the word to man to declare þ same to insensible creatures, & to pronounce it ouer thē. For þ belongeth to magicians, sorcerers, charmers, and enchaunters, which doe abuse it contrary to the true vse therof. For it is their custome, so to applie their charmes & enchantments & to pronounce thē secretly & with a whispering boice, & to babble & mumble thē without vnderstanding, as also Esay doth witnesse. And therefore Saint Augustine sayeth yet very well, that þ element

element is made a sacrament by the word which
is ioyned vnto it, not somuch because it is spoke,
but because it is beleued. He doth not deny, but
þ the element is made a sacrament by the word,
because it is spoke & pronounced, but it is chiefly
because þ men do beleue þ same word. For men
could not beleue it, if it were not declared vnto
þe which shold & ought to beleue it. But his
only meaning is, þ it is not enough to speake &
pronounce it, but þ it must also be receyued by
faith. From whēce it foloweth also, that it must
needes be þ it be declared & vnderstood. For o-
therwise men could not beleue, cōsidering that
faith can not be faith wout the vnderstanding &
þ knowledge of the things, which are set forth
vnto men by the worde of God. And thereby it note.
is easie to iudge, that the word is not of effect in
the sacraments, & that they cannot be made sa-
cramentes by the same, if it be not declared to
those which are capable of it. For the signes cā
not beleue þ word, wherefore it is not for their
cause þ the word is ioyned vnto them: but in res-
pect of those vnto whō they are administered, to þ
end that they may know what þ vse of them is,
& to what ende they are administered vnto them.
For hee that should pronounce the wordes only
ouer the signes, in steade of declaring them to
the people, to whom the sacramentes doe be-
long, it should be to conuert the sacramentes
into

into a maner of sorcerie, of charmes and of enchantments against the expressed word of God

Chapter xxi.

Whether the Sacraments and their vertue do depend as well of the persons which doe administer them, as of those to whom they are administred.

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But they may replie that if it were so as I say, according to the testimonie of Saint Augustine, the sacraments, and the vertue and the efficacie of them should depend more vpon the faith of thē, to whom thei should be administred, then vpon the ordinance and the word of God, whereupon they are builded. Whereunto I answer that so farre it is of from me so to cōclude, that I say yet further, that they doe not onely not depend at all vpon those unto whom they are administred, neither yet vpon the very ministers which do administer them. Soz albeit þ minister were as vnfaythfull as Judas was, yea thorowly an Atheist, and of the worst conscience of the wold, þ notwithstanding the sacraments which they should administer, should be no lesse sacraments, then if a very Apostle of Christ, or some other very holy personage should administer them, prouided that such a minister should be called by lawful vocation, according to the order

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order which the Lorde hath ordained in his Church, and that he should minister the sacramentes in the very true maner that they haue bene ordeined by the Lorde, without adding or diminishing, changing, disguising and counterfaiting in any thing which belongeth to their proper nature and substance. For if their vertue Note.
and efficacie should depend of him that doth administer them, in what case should the Churche be? For what assurance might she haue, whether the sacraments which are ministred vnto her be true sacraments or no, if it were so that their assurance were builded in such matter vpon the faith of her ministers? For shee is not God, which only knoweth the hearts whereby to discerne them. Wherefore, if her assurance be not better grounded then vpon the faith of the ministers, it must nedes be that she should remaine alway in doubt, for so much as she can not iudge of the hearts of men, nor consequently of þ faich or vnsaithfulness which may be in them. From whence it should folowe, that she should alway remaine in doubt, & consequently that she should not receive any sacrament in assured faich, for so much as faich is so contrary to doubt, as is trust and assurance. Wherefore they may in no wyse agree together. And therefore in such a case, the Churche needeth not but to haue a regarde to Consider the
welthe three pointes. The first is, whether the Lord did or welthe
poynts.

D i.

ordeine

Of the Lordes Supper,

ordeine the Sacramentes which are set foorth
vnto her in his name. The seconde , whether
hee that doeth minister them , bee called by
lawfull vocation to that charge to minister
them. The thirde , whether hee doeth admi-
nister them according to the ordinaunce of the
Lord or no , or whether hee doe disguise and
peruerte them , or whether hee doe minister
others in the steade of them. For as there
ought nothing to be attempted in the Churche
without lawfull vocation , euен so the onely vo-
cation is not sufficient, if the charge by her com-
mitted, be not executed according to the Lordes
ordinance. For albeit that a man shalbe called
by lawfull vocation , hee may very well straye
afterwarde , and may passe the limittes thereof,
and doe cleane contrary to his duetie , but hee
shall not bee allowed therein. And therefore
it behoueth euery man herein to take good heed
that hee be not deceived. For if the Minister
doe deliuer any other woord , then that which
God hath reuealed vnto vs in his holy scrip-
tures , and any other Sacramentes then those
which the Lord hath ordained , and in any other
sorte , hee may well boaste of his calling , for
that shall not at all let , but that hee is a false mi-
nister , and a seducer in that behalfe , and that
those vnto whome hee shall minister , be not
seduced and deceived by him. For his voca-
tion

Consyder
this.

tion may not exempt him, but so farre forth as
 hee followeth the same, and not at all in that
 wherein he doeth contrary thereunto. On the
 contrarie, if he doe administer the woord and
 the Sacramentes which hee ought to doe, and
 in such sorte as the Lorde hath commaunded,
 his infidelitie and wicked life shall not let; but
 that which is of God shall bee alwaye of God,
 and shall alwayes haue his vertue and his effi-
 cacie in those which are made capable by him,
 because that, that which the Lorde hath ordyn-
 ned, taketh his vertue and force of him, and not Excellēt
instruc-
 at all of the Minister which is but the instru-
 ment, which of him selfe can doe nothing,
 but so farre foorth as the Lorde shall worke by
 him. And therefore the Gospell, which Ju-
 das preached, was no lesse the Gospell then
 that which was preached by the other Apostles
 his fellowes; for so much as hee was called to
 the same ministerie with them. This notwithstanding,
 Jesus Christe yet in those dayes
 sayde that Judas was a Deuill. Hee was
 then a Deuill and an Apostle both together.
 An Apostle by meane of his vocation, and for
 so much as hee dyd execute it according to
 the charge that was committed unto him, and
 a Deuill in respect of his hypocrisie, and of
 his infidelitie, courtesynesse and malice.

Of the Lordes Supper,

If then during the time that he was yet an Aposotle, hee shoulde haue administered the supper in such sort as Jesus Christ did ordeine and minister the same , it shoulde haue bene no less the Lordes supper , then if Saint Peter or some other of the Apostles had administered the same . On the other side, if Saint Peter him self, or any other of the Apostles, yea a very Angel, shoulde administer it in that sort as it is at this day administered in the Romaine Churche, and shoulde saye masse as the Romaine priestes at this day there doe , yet could it not be the supper of the Lord, nor acceptable or pleasaunt vnto God so much as his ordinance is there vterly uerchrowen: and in that respect could be no bet-

A good in-
struction. ter then if Judas had saide it. We must therefore consider not only the vocation of the ministers but also the execution of their charge. And whether they doe both agree together, the rest which may be in their person, bee it never so vicious may not hinder the vertue of the Lordes ministerie. But if these thinges be there wanting, namely the second, the case is altered.

For if the Treasorer or receiuour of a Prince, doe deliuer foorth false money in steade of good , the office whereunto he is called , can not make it other then false money , because he doeth not execute the office faithfully , and doth chaunge the good money whiche he receiueth to distribute by command-

Note.

Example.

commāndement of his Lorde, into that which
is not the same that he receiued to bee distribu-
ted. And by this meane they which shall haue re-
ceiued the same, shalbe deceived and spoiled. On
the other side, although he were wicked and vn-
iust, if he did distribute it good & such as he was
commanded, the same coulde not let at all but
that it should be good, & that they which should
receiue it, should very well make their profite
thereof. So much concerning ministers, & that
which their ministerie may receiue of them. Let
vs now speake of those to whom they are sent. Consyde
this well.
If they doe administer that which they ought to
doe, their ministry hath his vertue as wel in the
respect of God, as in the respect of them selues.
And as concerning those to whom they do ad-
minister them, they may in no wise make their
profite of it, if they doe not receiue in faith that
which is administered unto them. For they can
not communicate with Iesus Christ, nor be par-
takers of his graces, the which he communica-
teth to his church, by the meanes of the ministe-
rie, which he hath ordained in the same, without
hauing faith in him and his promises. Then if
they haue true faith, they doe receiue with the
Communi-
cantes.
A good
lesson.
signes the things signified by the, but if there be
no faith in them, they shall receive nothing but
that which they may receiue without the same,
but not at all that which without the same they

Note.

August. de
Sicut. dei. lib.
21. c. 25. & In
Io. Tra. 26.
c. 6.

3. things in
a true sa-
crament.

Example.

may not receive. Nowe they may well receive the signes of the sacramentes without faith, because that they haue in their bodies and in their members the instrumentes whereby to receive them. But they may in no wise receive the thing which they signifie, because that it is spirituall, and that they want the spirituall instrumentes, without the which no man may receive them: the which no man may haue but by the meane of faith. And for that cause Saint Augustine saith, that they doe in dede receive the sacrament, by the which he understandeth the signes, but not the thing of the sacrament, which is to saye, that which is signified by them. For he doth euen in that sorte take the name of Sacrament, when he so speaketh, as it appeareth by that that he doth distinguish frō the thing signified by the same. For the sacrament is not a true sacrament, if it haue not alway these three things, to witte, the word of God, and the signes ordained by him, & the thing which they signifie. All these things never faile in respect of God: but they which do abuse them, are the cause that it is not a sacrament unto them, in as much as they doe reject through their vnbeliefe, the grace which is offered unto them by him. Wherefore the like happeneth unto those to whom the sacramentes are ministred, as to me in respect of y^e Sunne, the which shineth well for all, but not to all. For there

there are none but those which haue eyes, that do receive his light, the which he presenteth to all; but in the meane time, such as are blinde do not receive it. For they haue not the instrument, without the which they cannot receive it. So standeth it betweene the faulfull and the vnfaulfull in respect of the ministry of the Churche, for it presenteth vnto all the benefites of God. And albeit that the faulhessle do not receive them at al, that notwithstanding the same letteth not, but that the ministry hath alway in it selfe his vertue. But in the meane while it is not ordeined but to be exercised towardes those for whome it was ordeined, or otherwise it shoulde not be a ministerie, and by consequence shoulde not haue his vertue.

Chapter. xxii.

That the signes of the Supper may no more be
Sacramentes out of the vsage thereof, the
that of Baptisme out of the time of Bap-
tisme,

To retorne againe then to the point where-
upon I was, I conclude that as the water of Conclu-
sion.
baptisme cannot be the Sacrament, nor y signe
of baptisme, but onely in the administration of
the same, euен so is it of the bread and of the
wyne in the Supper. For the sacramentall
wordes,
D. iiiii.

OF THE LORDES SUPPER,

wordes, both of the one and of the other sacrament, haue no moxe respect to the matter of the signes, nor lesse to the persons which are capable in the baptisme, then in the supper: as S. Augustine hath very well understande it. For if he had saide of the supper onely, that the element is made a Sacrament, when the worde is ioyned vnto it, þ Romaine doctorz might more opinion of
be Roma-
nates. iustly serue them selues with his testimonies to proue the difference which they make betweene the baptisme and the supper, saying that the sacramentall wordes of baptisme haue regarde, and doe belong to the persons which men doe baptize, and not at all to the matter of the sacrament, which is the water and the signe thereof: and that those of the supper haue regarde and do belong to the matter of the same, to witte, to the bread and to the wine and not to the persons, as they do in baptisme. Whereupon they do conclude, that the bread consecrated by them is no lesse a sacrament, beeing kept in a boxe, pirket, or hutch, then when they doe minister it in their supper. And therefore they do alway cal it the sacrament of the altar, and the body of the Lorde, and the bodie of God, as well in their pirkets and hutches, as in the administration of their supper. And we on the contrary, doe saye and proue forth with by the very wordes of Iesus Christe, that if it were so indeede, that the bread

Conclusio.

Note this.

bread and the wine should be transsubstantiated into the bodie and into the bloud of him , as the transsubstantiatours do affirme, yet for all that they can not make the same by their transsubsta-
tiation, if that forthw they do not distribute it, & that they be not communicated, as Jesus Christ hath done and commaunded. For they can not do that which he hath done and hath commaun-
ded to be done in that matter , doing the cleane contrary to that which hee hath done and com-
manded. For the minister can not haue the ver-
tue which the Lord hath giuen to the ministerie
of his Apostles , and of their true successors , if it be not the very same ministerie. Nowe it ap-
peareth plainly that it is not the very same mi-
nisterie, for so much as the ordinance & purpose
of Jesus Christe, is there manifestly and wholy
violated and ouerthowen. For Jesus Christe
declareth openly by the same , that hee hath not
ordeined the bread and the wine , to be signes of
the holy sacrament , but to the ende that they
should be administered, distributed, and commu-
nicated in the same, according as he hath expre-
sly commaunded , saying, Take ye and eate ye.
Likewise, Take ye & drinke ye. Who may then
beleeue that Jesus Christe did give such power
as the Romane priestes doe there attribute , to
these which do cleane contrary to his so expres-
sed ordinance and commandement : For there is

note.

not

not here question onely of their vocation, but
also of the execution of their charge and office.
For albeit that it were so that the vocatio were
in all things els very lawfull, yet for all that, do-
ing cleane contrary to the same, that which they
do, may in no wise be alowed by God. And ther-
mande. for I demande of them, whether they be orde-
ned & called to the ministry, whereof they do so
glorye, either to preach the word of God, and to
administer the supper, & the other sacramēts ac-
cording to the same, as the Apostles and their
true successors haue done before them: or els
to say masse, and to ouerthowe in the same the
whole institution of the Lord. If it be but to say
masse, and to do onely that which they do in the
same, I can not in that respect graunt, that their
vocation nor the worke which they doe accor-
ding to the same, may be of God. Wherefore I
do againe conclude, that albeit that the doctrine
of their transsubstantiatiō were in the rest true,
yet notwithstanding, it could not haue place out
of the use of the supper, & their bread and wine
could be but bread and wine, and not at all the
body and the bloud of Christe, except they were
distributed and communicated, accordingly as
he hath expreddly commaunded. And therefore
I saye againe that so farre of is it that the testi-
monie which I haue alledged of S. Augustine,
may establishe the distinction which the trans-
substan-

substantiatours doe make betweene Baptisme
and the Supper (whereof I haue euē nowe
made mention) that on the contrary it doeth
cleane ouerthowe it. Contra
this. So he sayd those wordes,
speaking not at all of the Supper , but of Bap-
tisme , by the which hee doeth plainly declare
that the sacramentall woordes thereof , haue no
lesse regarde to the signe which is appoynted
vnto it , then those of the Supper haue to the
bread and to the wyne . From whence it fol-
loweth , that if for that cause there bee transsub-
stantiation in the one , it is also in the other : for
the sacramentall woordes are no lesse spoken of
the one then of the other , to the persons which
are capable of these Sacramentes .

Chapter.xxiii.

Of the true distinction and difference which
ought to be had betweene Baptisme and
the Supper of the Lord .

Seing that I haue declared the abuse and the
error which is in the distinction and diffe-
rence that the transsubstantiatours do make be-
tweene the sacraments of baptisme & the supper
touching their signes , and the application of the
same , I will touch biefly þ true distinction and
difference which must bee put betweene them ,
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John.18.11

Note this
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taking the same of their proper nature and vse,
And for the better vnderstanding of it, we ought
first to consider what it is that is common to them
both, and then what it is that every of them hath
proper and speciall to it selfe. They both haue
this common and generall, that they send vs to
the death and to the sacrifice of Jesus Christ,
and that they are ordained to the end that by the
meane of them we may communicate with Je-
sus Christ, and may be made partakers of his
benefites. But because that God doth offer vnto
vs diuers graces by him , of the which he would
make vs partakers, he hath ordained two sacra-
mentes the better to represent vnto vs his prin-
cipall graces, the which do comprehend all the
rest. For seeing that by sinne we are dead of spi-
ritual death, we must first receive that life which
is contrary to that death, as though we should
rise from spirituall death to spirituall life , the
which we receive of the benefit of Jesus Christ,
who bringeth vs that life , because he hath it in
him selfe, as he him selfe doth witness, saying, I
am the way, the truth, and the life. Likewise, I
am the resurrection and the life. For we cannot
attaine to the blessed resurrection and to eternal
life , which wee waite for , but wee must first bee
made partakers of this spirituall life, which Je-
sus Christ by his death & resurrectiō doth bring
vnto vs. And we can not be made partakers
thereof,

thereof; if we be not planted and grafted into him, which is the new Adam, and the new man, and the newe stocke of mankinde, in the which we must be renewed, euен as we haue bene planted and grafted into the olde Adam, and into the olde man which is the olde stocke of mankinde, the which is altogether corrupted through sinne, wherefore we must needes be transpoxted from this stocke into the other, if we wil be transpor-
ted from death to life. And to bring this trans-
portation to passe, we must die to our olde man,
and must rise againe to our newe, and we must
spoyle our selues of the first, and clothe vs with
the second. And because that we can not finde
this vertue in our selues, we must therefore take
it of the death and resurrectiō of Jesus Christ,
to the ende that we may be thoroughly renewed
and made newe creatures. This grace, and this
benefit of Jesus Christ, is called in the holy
scripture Regeneration, because that we are re-
generated and borne againe as of newe by him,
not bodily, but spiritually. For we haue already
bodily life by our first nativitie, the which wee
hold of þ stock of Adam. Wherefore we haue no
neede of a second nativitie, the which we do call
new birth, & regeneration in respect of this life,
the which we haue already, but in respect of the
spirituall life, the which we receiue of þ stock of
the new Adam, & of the new man, as the slippes
and

and banches which are grafted into a good tree, and as the vine banches which receive their life and nouriture of their stocke. For that

m. 15. l. 1. cause Jesus Christe is compared to the stocke of the vine, and his disciples to the banches ioyned to the stocke, and they which are not at al grafted nor ioyned together with him, are compared to the banches that are cut off from the stocke. And therefore that this benefit is represented and communicated unto vs by Baptisme, and howe wee doe put off the olde man and put on the newe, Saint Paul saith, that by Baptisme wee are dead and buried with Jesus Christ, into his death, and risen againe with him, and planted and grafted, and incorporated into him, and that all those which are baptized, haue put on Jesus Christ. And thus much concerning the benefite of regeneration, and of baptisme, which is the Sacrament and testimonie

thereof, whereby the Lorde witnesseth unto vs, howe that he doeth renewe and regenerate vs in his sonne Jesus Christe, into a newe life, and doth refourme vs to his image, by the vertue of his holy spirite, and doth adopte vs by the spirit of adoption, and doth aduowe and receive vs for his children into his house, which is his Church. For the which cause we are baptized in þ name of the Father, and of the Sonne, and of the holy Ghost. Thus much concerning the nature and significa-

faultes, and very apparant to those which understand what sacraments are, and doe knowe the nature of them, and also that of the body and of the bloud of Jesus Christ, and of the union and the distinction of his diuine & humaine natures in the person of him. The first is, touching the maner of expounding the sacramentall wordes of the supper . The 2.concerning the signes of the same, and the abolishing of them. The 3.cōcerning the thinges that they signifie. For the first they giue to the sacramentall woordes, by Jesus Christ pronounced in the Supper , an exposition altogether newe and strange, which cannot in any wise agree with any kind of sacrametal speach, that is in al the holy scripture, like vnto that which Jesus Christ hath vsed in the Supper . For first of a sacramentall proposition, they wil make a natural proposition, By meane whereof they haue already ouerthowne the nature of the Sacraments. For if I say of the bread of the Supper , This bread is the body of Christ, there is no apperance to take it naturally so, as when I say, Jesus Christ is man, and Jesus Christ is God: but this proposition must be taken sacramentally, for somuch as we must alwaies take the signification of þ termes & wordes which men doe vse, according to þ matter whereof men speake & þ nature of þ same, Wherfore if mē speake of natural things,

Note these
propositi-
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speches
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use vse.

the wordes must be taken naturally, but if men speake of spirituall and sacramentall thinges, they must be understande spiritually and sacramentally. If there be then sundry sortes of sacramental speches in the scripture, like to that which Jesus Christ did use in the Supper, there is no reason to take them in one sense in some sacraments, and in an other cleane contrary in some others, for so much as the matter is alwaies sacramentall, and the maners of speache alwaies like. And on the other side, it is a great fault to take the wordes in their proper and naturall signification, when they should be understande by figure, and that the meaning of them cannot be true otherwise, as they ought to bee understande chiefly for two causes in the speche of Jesus Christ in the Supper, which wordes are at this day in controuersie. The first is because that al other maners of sacramental speches like unto this may not be otherwise understande, nor also diuers others which resemble them. The other is, that if they be expounded otherwise, there followe infinite absurdities, the which do sufficiently declare that such an exposition may not agree with the meaning of the wordes of the Lorde. And that which more is, on which side soever the transubstantiatours & their adherentes may turne them selues, they can never in any wise expounde these wordes according

according to þeir very sense that they would giue them, but that they will bee constrainyd to acknowledge and receyue some figure, as I haue very amply declared all these matters in diuers other bookes. I say further also, that they shall not bee able to finde in all the holy Scriptures Note any maner of speach, which carieth with it transubstantiation and conuersion of one substance into an other, like to that that Jesus Christ hath vsed in his supper. Wherefore is it then that they will here disguise and transforme the language of the holy Ghost by a new exposition, whereof they haue neither testimonie nor example in the whole scriptures, namely in the matter of sacraments , where they haue many to the contrarie : For albeit they say they will take the wordes of Jesus Christe simply and according to the letter , Yet for all that they doe it not when they doe expounde the meaning of them according to their doctrine. For Jesus Christe hath not spoken that which they say by their exposition,

Chapter ii.

Of the abolishing of the signes of the Supper,
and of the things signified by them : and
consequently of all the sacrament by the
Romaine Transubstanciation.

Of the Lordes Supper,

The other fault which is cōcerning þ signes, consisteth in that, that by their exposition, whereby they would establish transubstantiation, they doe abolish the material signes of the supper, conuerting them into the thing which they signifie, or at least they do confounde them both together, whereas they shoulde be distinguis-
hed the one from the other. For euēn as a sa-
crament cannot be a true sacrament without
the woord of God: no more can it be without
material signes which are ioyned to that word,
as seales thereof. Now if the substance of bread
and wine were transubstantiate and conuerted
into that of the body and of the bloud of Jesus
Christ, there shoulde be there no more bread nor
wine, & by consequent there shoulde be no more
materiall signes, forasmuch as there is none o-
ther but the bread and the wine. From whence
it shoulde also folowe, that there shoulde be at all
no sacrament. And so willing to conuert the
signes into the thing which they signifie: they
haue neyther þ one nor the other. For in abo-
lishing the signes, they abolish also the thyng
which shoulde be signified by them. For it
can not bee there offered nor communicated
sacramentally, as it ought to be set forth and
communicated, if the meanes be taken awaie
which the Lord hath ordyned to make vs par-
takers.

Signes
gutyng
thyng sig-
nified.

Note this

takers thereof . And for to alleadge that the
signes doe alwaies remayne signes albeit that
they be conuerted into the thing which they
should signifie , because that their accidents do
alwayes remaine whole, the which do there re-
mayne for signes: that is not to satisfie þ ques-
tion and the difficultie, but to make it yet grea-
ter . For as the accidents may not be without Note th
argume
substaunce, no more may they be accidentes of
substances, if they be not agreeable to their na-
ture . For albeit that a man may not see and
perceyue the substances but by their accidents,
it foloweth not for all that, that all accidents do
agree with euery substance , but are attributed
vnto them according to their nature, and distin-
guished as thei are: or otherwise al nature should
be confounded in a marueilous cōfusion of sub-
stances and accidents . And further wee haue
to note, that among accidents there be some An other
argument
that are so proper and natural to their substance
whereof they be accidents, that they may not be
separated, without corrupting the subiect which
sustayneth them : in soþ that when they shall
be separated, it is no more þ which it was when
they were ioyned vnto it . And by this meane
the bread & the wine may be no more bread and
wine, if they haue not the colour, & the sauour, &
þ other qualties which are proper and naturall

other
ument.

unto them. And if they cannot be that which they should naturally bee without their natural qualities and other accidentes, their qualties and accidents may much lesse be without their substance.

Chap. iii.

That the bread and the wine of the Supper can not be the true signes of the same, if they do not remayne alway bread & wine in their proper substance and nature: and that the transsubstanciatiors cannot couer their error with a couer of miracle.

Note well
his argu-
ment.

From whence it followeth of two thinges, the one: which is, that the bread & wine remaine alwaies bread and wine, as well after the pronunciation of the sacramentall wordes, as before: forasmuch as they doe alwayes keepe their first nature, as all the senses may judge, the which are not false: or els it must be that there is some illusion which deceiueth the senses, and that maketh the thinges to appeare otherwise then they are in deede: by meane whereof the signes should be false & not true signes. Wherefore being false they could not be signes of true things, for the trouth cannot be represented by a lie, nor the true by a false, forasmuch as there must

must needes be a true corespondance betwene
the signes and the thinges which they signifie.
They must then confesse that the accidents are
wholly without substance and without subiect,
against the whole order of God and of nature,
or els that the accidents of bread and of wine, be
the accidents of the bodie & of the bloud of Je-
sus Christ, and that the same body and the same
bloud are the subiect and the substance of them.

On which side soever they will take it, they shal
alwaies fall into marueilous absurdities. For
they may not here alledge miracle, if that they
will not by that meanes ouerthowe the whole
nature of the miracles of God, as by their doc-
trine they do ouerthowe the whole order of na-
ture. For as the power of God may not be sepa-
rated from his wisdome, by the which he never
employeth his power, but wisely, and keeping
alwaies good order: euen so no more doth hee,
be it that he wooke naturally or supernaturally,
but that he maketh that whitch he hath made, &
that that whitch is, is the same in deede, that it
is. For if it were otherwise, he shold be against
him selfe and against his owne woorkes. And
therefore albeit that he be almighty, yet for all
that he doth not, neither also will he doe, that
the bread and the wine shall be bread and wine,
and that notwithstanding they shall not be at al,
and that they are, & are not at all euен together

that

Note.

Mirac-

Woorke
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supernu-
tiall.

Note.

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absim.
2.

that which they are, and that he would that they should be. The which thing they should be, if the bread and the wine of the supper did keepe continually their former nature, as they do indeed, and the experience sheweth it: and yet for al that they should not hold their proper substance, without the which they could not haue nor keepe their naturall vertue, as in deede they do hold it, aswell after the consecration as before. And if they wil not confess it, they must then needes confess that the naturall senses which God hath giuen vs, doe deceyue vs, and that the bodily and outward senses doe shewe false things to the spiritual and inward senses. And if it be so, there is then the wooke of God corrupted, and his order wholly peruerted. For euen as wee may not separate his wisedome from his power, no more may wee also separate his will, the which wee cannot knowe but so farre forth as he declareth by his worde. Nowe he hath not declared vnto vs by the same, that the bread which should be baked betweene two hote yrons, should be conuerted into the body of his sonne Iesus Christ, by the vertue of certaine wordes spoken ouer it, by the priests so appointed & qualifid as they are in the Romaine Church, nor that the same hath euer bene done, nor that it shall be done: as he hath declared

red that his sonne shold take vnto him our
flesh , and that he shold be conceyued in the
wombe of a virgine, of whom he shold be boorne
and that he shold be conuersant, not inuisibly,
but visibly among men. Euen so is it of all
the other articles of our faith . But of that of
Transsubstantiation , there is no one Prophet,
which hath euer prophecie any thing, nor A-
postle, nor Euangelist that euer wrote any thing
in such sorte as the transsubstantiatours doe ex-
pound it and set it forth. Note the For this cause the true
auncient Church, and the auncient doctours and
divines of the same by whose handes wee haue
receiuued al the symboles, which the Church yet
at this day vseth, which doe conteynre the Arti-
cles of our faith, haue not set downe any thing
touching this Transsubstantiation , nor no one
of them which doe depend no not in the very
symbole, the which the priestes doe recite and
sing in their masse,

Chapter iiiii.

That the doctrine of transsubstantiation
can not be true, without spoylling of Ie-
sus Christe and his humaine nature.

Mohn

NOw if they take their second point, where
of I haue lately spoken, they redouble their
faulfe, for by that meane, they spoyle Jesus
Christ of the proprieties, without the which his
humaine nature cannot be a true humaine na-
ture, in soþ that they giue him a humaine bo-
die, the which altogether and at one time shal
be a humaine, and not a humaine bodie. For it
cannot be a true humaine bodie, if it haue not al
that which is proper to a true humaine bodie,
and without the which it cannot be an humaine
bodie, be it glorified or not glorified. For it must
needes be alway that a bodie be a bodie (be it
glorified or not) and not a spirite: and that it
doe keepe alway his naturall proprieties, with-
out the which it cannot be a true bodie, and
such as God hath created it, and would that it
should be. For euен as the soule of man unites
to his bodie, cannot be a bodie, because that it
is a spirite, but remayneth alway a soule and
spirite: euен so the bodie cannot be the soule,
because it cannot be a spirite: or els if it be con-
uerterd into spirit, it is no more a bodie, as also
the spirite is no more the spirite if it be conuer-
ted into bodie. The like is of the bodie and of
the soule of Jesus Christe, and of his diuine and
humaine nature, of the which every one of them
holdeth so continually his proprieties, that the
one cannot be that which the other is. For al-
beit

beit that they be united together by personall
union, yet for all that they remaine alway dis-
tinct in their unitie, according to their proprie-
ties, and not confused in sorte that the one cannot
be the other: wherefore we may not say at all,
that the diuinitie is the humanitie, or that y hu-
manitie is the diuinitie, nor that the one is con-
uerterd into the other. For if there were such a
conuersion, they shold no more be that which
they are, but shold be chaunged into other na-
tures, which thing cannot be. For God can ne-
uer be but God: Wherefore he can not be con-^{Note 6}
uerterd into man, but he may well unite man
to him selfe, as he hath done in the person of
his sonne Iesus Christ. In like wise man can
not be conuerted into God, forasmuch as he
is a creature, & that God which is the creator
of all, cannot be created, but is without be-
ginnung as he is without end and infinite: the
which thing can not agree with any creature.
From whence it foloweth that the Goddes
which are created, and that haue had any be-
ginnung, are no Goddes at all, but are onely
creatures, or else illusions: And as the sub-
staunce of God cannot be conuerted into that
of man, nor that of man into that of God, for
otherwise God shold not be God, nor
man shold not be man at all: Euen so ney-
ther
<sup>or vaine
imaginati-
ons, or
phantas-
ies.</sup>

ther the one nor the other may be without his conuenient and naturall proprieties. For if the humaine nature haue the proprieties belonging to the diuine nature, it is no more humaine nature, but diuine. In like sort, if the body and the bloud of Iesus Christ haue the natural properties which doe belong to the bread and to the wine, as they haue indeed, if they haue there qualities, & accidents, & these same effects, they are not at all the body and the bloud of him, but bread and wine, remayning alwaies in their substance with their accidents.

Chapter v.

That the doctrine of transsubstanciatio doth ouerthrow a great parte of the Articles of the faith and Christian religion, concerning the worke of the redemptio wrought by Iesus Christ,

Then euēn as the transsubstantiators doe abolish from the supper the true signes of the same by their transsubstantiation: euēn so doe they take away the thinges signified by them, to wit, the body and bloud of Iesus Christ, in note wel, asmuch as they transfigurē them into an other nature, spoylēing them of their bodily proprie- ties

Article
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thrown

ties in such sort that they are no more a very body nor a very bloud, forasmuch as they haue not their naturall proprieties, but haue those of the bread and of the wine which should represent them , and should not be the thing ic selfe, the which they should signifie, And by the same meane they ouerthowe all the Articles of our faith , touching the incarnation of Jesus Christ , and his conception and nativtie, his death, resurrection and ascension into heauen: for if he haue such a body as they attribute vnto him in their masse and supper, ic is not a true humayne body,in asmuch as ic hath nothing at all of that which is required in a true humayne body, but onely that which is proper and naturall to the bread , if it be so that the bread be conuerted into the same. From whence it foloweth, eyther that it is not Note th the same very body which was conceyued and borne of the virgine Mary, and which died, rose againe, and went vp into heauen: or else if ic be the same very body , it was neuer a true body , neyther in the conception and nativtie , nor in the death,resurrection and ascension : or else it was afterwarde chaunged, eyther into an imaginative body , or into a sprite,or into God,in sort that it is become infinite as God, and that it is every where in his proper essence

Essence and substance as God: or at the least y
it is in many places at one instant, and that it
hath no one qualite nor quantitie agreeable to
a humayne bodie: The which things can in no
wise agree with the nature of a true body. And
y which I do say of y doctrine of the transsub-
stanciatorys, may be also said of that of the con-
substanciatorys, who albeit they doe condemne
transsubstantiation as we do, yet for al that they
doe constitute a corporall presence of the body
and of the bloud of Jesus Christ with the bread
and with the wine in the supper, which is not
greatly different from that of the transsub-
stanciatorys, and draweth after it as many absur-
dities, concerning y proprieties of the humaine
nature of Jesus Christ.

Chapter vi.

That the doctrine aswell of the transsubstan-
ciatorys as also of the consubstanciatorys
hath no certayne foundation vpon the
wordes of Jesus Christ, and for what cau-
ses: and of the chiefe different which is
betweene them and vs, touching the pre-
sence of Jesus Christ in the Supper.

IT may not then bee that the transsubstantia-
torys, nor also y cōsubstanciatorys may bragge
and glorie as they do, that they haue the expre-
sed

set worde of Jesus Christ, who sayd, This is Com
my body; and that their faith of transsubstantia-
tion or consubstantiation, is grounded vpon the
expressed and certaine worde of God. For seeing
that their faith doth ouerthowe the true faith of
the principall articles of the Christian doctrine
and religion, which are very plaine & thoroughly
certaine, it followeth then in deede, that it can
not be a true faith as touching that point: and
by consequent, it cannot bee bulided vpon the
word of God. For they may not bragge to haue
it in their fauour, if they do not take it in his true
sense, without the which it is no more the worde
of God, but it is disguised and ouerthowen.
Now it appeareth evidently, that it is taken in
an other then his owne true sense, when it is ta-
ken in such a sense as ouerthoweth the princi-
pal articles of the Christian faith: which are not
grounded vpon any passage of the holy scrip-
tures that is not well vnderstoode, but vpon so
many testimonies of the Prophetes and of the
Apostles, and so plaine and evident, that there
may remaine no ambiguitie or doubt to those
which do beleue the diuine letters. The which
thing can not bee saide of the doctrine of trans-
substantiation, nor of consubstantiation, which
haue no other ground, but vpon a wrong and
full vnderstanding & exposition of the wordes
of Jesus Christ, the which doth plainly and

Take the
worde of
God in hi
true sense.

F i. many-

consider
all this
matter.

*Exposition
in matter
of sacra-
ments.*

Note this.

manifestly appeare to bee contrary to the true sense of the same, for so much as it is impossible to agree it, either with the other maners of sacramentall speache of the scriptures, and with their lively signification and exposition, or els with the nature, as well of the sacramentes as of the true bodie of Jesus Christe, or of all those articles of the faith, whereof I haue now made mention. For the exposition, which in matter of sacramentes can not agree with all those points, may not be true. On the contrary, that which disagreeth not at all, but doth very well agree with all these pointes, may in no wyse be reiected as false. Now we saye that the same of ours doth agree with them very well, in as much as it agreeeth with all other the like passages of the scriptures, and like maners of sacramentall and figuratiue speaches, and with the natures of the sacramentes and of the signes of them, and with that of the body and of the blood of Jesus Christ, and with the articles of our faith. For we are not at all in controuersie with the transubstantiatours, nor with the consubstantiatours, touching the wordes of the Supper, whether they be of Jesus Christe, and whether they bee true or no, and whether hee bee present in the Supper or absent, and whether his body and his blood be there present and distributed and communicated or no: for wee all agree in all these

these poyntes. But the different is onely in the maner of the presence and communication, to witte, whether it bee bodily, or spiritually, and whether the body and the blood of Jesus Christ be there distributed, and eaten and drunken bodily and naturally, or els spiritually, and supernaturally. We saye, that it is spiritually and supernaturally, by meane of the reasons which I haue already alleadged: the other saye, that it is bodily and naturally, which thing wee can not graunt them, if wee will not soorthwith graunt them al the absurdities whereof I haue made mencion, and a great nomber of other whiche folowe their doctrine.

Chapter.vii.

Of the adoration of the bread and of the wine, as well in the Masse as in their pixtes and boxes, and of the idolatric that therein is.

So much touching the error of transubstantiation, from whence there followeth yet an other very great & very unsufferable, the which I set downe for the seconde, concerning the matter of transubstantiation, and for the seuenth of the twelue, into which nomber I bring all the poyntes. This same is, concerning the worshipping of the bread and of the wine,

Note to
matter.

Note this
well.

Of the Lordes Supper,

in stead of Jesus Christ the very sonne of God,
This is an error which yet draweth after it
many other. The first is, that where the bread &
the wine should be distributed in the masse, to
those which be there present, as the Lorde hath
commaunded that it should be done in the sup-
per, they doe onely set them out to shewe, lifting
them vp on high, and causing them to bee wor-
shipped of euery one, as idols, through great su-
perstition and idolatrie: whose like never was
since the beginning of the world, howe great so-
ever the blindnesse haue bene. For as Cicero
himselfe witnesseth, there were never men that
did beleue or thinke, that that which they did
eate was God. And there was never any people
so beastly, which did thinke that the idols & the
visible things which they did honour and wo-
ship, were really and essentially gods, but onely
that they were remembrances and representa-
tions. But the idolatrie whereof I now speake,
passeth on much further. For it contenteth not
it self to cause the bread and the wine to be wo-
shipped and honoured as holy & sacred signes,
ordeined to be remembrances and representa-
tions of the very body & blood of Jesus Christ,
but as Jesus Christ him selfe in fleshe and bone,
and man and God together. For they affirme,
that there is no more bread nor wine, but that
that which was bread and wine before the con-
secre-

ation.

icer. de.
at. deo. li. 3.

Affirma-
tion.

and the Malle.

secration, is really and in deede Jesus Christ
him selfe, which thing may not be, by meane of
the reasons which I haue already alleadged.

From whence it followeth, that the bread and
the wine are there worshipped for gods, & that
that same worshipping is a very idolatrie, and
cleane contrary to the holy ordinaunce of the
Lord, and to that which he hath sayd and done,
and commaunded in the institution and admi-
nistration of the same. For he commandeth ex- Luk. 22.
1. Cor. 11.
prelly, to doe that which he did in the remem-
brance of him, and not otherwise. Nowe having
taken the bread & the wine, hee did not lift them Consider
this well.
up on high, nor caused them to be worshipped by
his disciples, before he did distribute them, but
did distribute them to every of the, with expresse
commandement, that they shoulde take both the
one and the other, & euen at the same very time,
that they shoulde eate the bread and drinke the
wine, euen as they did in deede. And if this can
not be proued to be done, neither in their masse,
nor in the very supper which they do administer
to the people, there is the lesser reason to reserue
the bread in pittes, caskets, cupbordes, and such
like, not onely to cause it to bee worshipped as
God, or to beare it about in procession in great
pompe and solemnite to that very ende, as the
Persians did beare in time past their sacred fire,
but also to coniure the time & the templettes, and

Note the
idolatrie.

Abuse of
the Persians.

the Devils , and to vse them in such like superstitions, according as it falleth in their fantasie.
ote well. For as I haue already heretofore shewed, albeit that it were so , that according to their doctrine of transubstantiation , the bread were chaunged into the bodie of Iesus Christe , yet for all that , it coulde not haue place out of the vse of the Sacrament, by meane of the reasons that I haue already yelded. Nowe it is very true that there is no vse there, where the Sacrament is not administered: and that it is not administered there where it is not distributed with the woord, to those which are capable of it. And if they doe applie the signes thereof to any other vse then to the same , for the which they are ordeyned , that vse is not lawfull: wherfore it may not bee taken for an vse , but shoulde bee rejected as an abuse , manifestly contrary to the woord and ordinaunce of the Lorde. And on the ocher syde , if this abuse were not so great , yet so is it for all that, that this worshipping of the bread and of the wyne , and of their holy hostie , can not bee without putting them alwaye, which doe worshippe them , in great daunger of Idolatrie. At the least it can not bee done in fayth, for so much as it must needes bee that the worshippers remayne alwaye in doubt , touching the consecration of the priestes, for so much as according

Note.

ording to their doctrine , there is no transub- Doctor
of the ad-
uersaries
stantiation, if the intent to consecrate be not joy-
ned with the pronunciation of the woordes :
and that there is no man that can iudge and bee
assured of the purpose of the priestes , no more
then they can of their fayth , onely God excep-
ted , which knoweth the heartes. Wherefore
either they put them selues in daunger to bee
idolaters , according to their owne very doc-
trine , worshipping the bread and the wyne , in
steade of the body and of the blood of Iesuſ
Christe : or els they must needes worship them
with condition , the which can not bee voyde of
doubt . From whence it followeth , that it can
not bee in fayth , but onely in opinion : and by
consequence it is sinne , ſeeing that whatſoever
is not of fayth , and without the ſame , can not Rom. 14.
please God , but is sinne .

Chapter,viii.

Of the diuision of the ſignes of the Supper , and
of the Sursum corda of the Maffe , and of
the ſignification of the ſame , and where-
unto it ſerueth at this preſent .

A ND on þ other ſide , ſeing þ the Lord hath or-
deined 2. ſignes in thiſ ſacramēt , þ one may
ſay,

OF THE LOUTES SUPPER,

not be separated from the other, but that his ordinance is there violated and ouerthowen, contrary to his intent and his expresse commandement. Now so it is, that the wine appointed to be that signe of the bloud, is separated from the

body, not onely when the bread is reserued in their pixtes & boxes, all alone without the wine, but also in their supper, which they administer beside their masse, to them whome they call the Lay people. From whence it foloweth that this bread is not at all the sacrament of the supper, for so much as it is not applied to his true use, according to the intent and expresse commandement of Jesus Christ, but cleane contrary. And if it be not a sacrament of the supper, it can not be an other sacrament. For Jesus Christ hath not instituted any other, to þ which he hath appointed the bread for a signe, but only this.

Demande. if it be not at all a sacrament, how may it be the body of Jesus Christ, & Jesus Christ him selfe, God and man? yea, in so many places at one instant, as there be boxes, pixtes, cupbordes and caskets, in the which this bread is reserued and kept as a relique? Therefore I would gladly, that the transsubstantiatoris and Romaine doctors should well consider, in all their worshippings that they doe to this bread, bee it in their masses, or in their pixtes, cupbordes and boxes,

or in

or in their processions , to what purpose a litle
before they do lift it vp in their masse, to cause it
to be worshipped, they say and sing, Lift vp your
heartes, which is as much to say, Sursum corda.
For it is an exhortation to the Christian people,
taken of the true ancient Churche, whereby the ^{Constitu-}
ministers did admonishe them, which should co-^{this.}
municate at the supper , not to stay them selues
and rest vpon the visible signes of the same, but
that they should lifte vp their heartes and their
mindes on high, to heauenly and diuine things,
represented by them, and to the Lorde which on-
ly can communicate those things , and will bee
serued and worshipped in spirit and truth, as he
him selfe witnesseth , and not in visible and cor-
ruptible things , nor in things base and earthly.
For if the time be come , that he will not be any
more worshipped, either in Jerusalem, or in the
mountaine, no more will hee be worshipped be-
tweene the handes of the Romaine priestes , nor
in their masses and bores, cupbordes, pixtes, and
caskets. For that cause after that this exhorta-
tion , Sursum corda , was givien to all the assi-
stantes, they answered, Habemus ad dominum,
which is to saye, we haue them vp to the Lorde,
to witte, the heartes, the which they were exhort-
ed to lifte vp on high. For the same was spoken ^{Note.}
in a tongue understood of al. But to what pur-
pose serueth it now to sing in the masse, Sursum
corda,

corda, before the poore people , and the ignorant, which knowe not what men saye vnto them, neither do they understand at al the exhortation which is giuen vnto them , for so much as it is deliuered in Latin , and not in their owne language : And although that it were deliuered vnto them in their owne language, saying, Lift vp your heartes on high , it coulde not serue them , but onely to make them lift them vp to the handes of the priestes , which holde and lift vp their hostie and their cuppe , euен as hye as their pixtes & boxes, wherin they holde their holy hostie inclosed, & no hygher at all. For seeing that they doe teache them there to seeke God & Jesus Christe our Lorde, they neede not to lift their heartes more high to worshyppe him in spirit and trueth , but rather that they doe abase them to the earth , where they shewe them their visiblie god , whereupon they thinke and rest. Wherfore they may very wel boaste them selues, that they haue a god which they see , and hee seeth not them. But as for vs , we knowe no God created nor visiblie, but onely hee , which hath created all things , and is not him selfe created , and which is eternall and invisiblie, the which doeth very well see vs , albeit that we see not him at all , for so much as his diuine nature can not bee seene. And albeit that hee made

omides
is.

our God
inuicible

made him selfe visible in his Sonne Iesus Christe, in whome hee hath declared him selfe, yet for all that, Iesus Christ would withdrawe his bodily presence from this visible worlde, to the ende that wee shoulde not seeke him any more in this base territozie, nor in corruptible things, but that wee shoulde seeke him in the heauens, where hee is at the right hande of the Father, to worshippe him there in spirit and trueth. For hee will not bee worshipped with any other worshippe then that, wherewith hee hath taught vs, that God must bee worshipped, seeing that hee is the cause for the which hee is worshipped, for other wyse it should not be lawfull to worship him, seeing that that honour apperteineth to none but to God onely.

An invis
ible world

We must b
worshipp
in spirit &
trueth.

John. 4.

Chapter. ix.

Of the auncientie of transsubstantiation, and of the worshipping and keeping of the holy Romaine hostie, and of the feast and procession which is dedicated vnto it,

Let them not then finde it straunge, if we doe not beleue the at all, when they say vnto vs, Lo here is Christ, yea there is Christ: behold, he is in the wildernesse, or in the closets. For Iesus Christ doth not giue vs testimonie of such a presence

The very
words of
the Lord.

presence of him in his Churche , neither of any such comming of his from heauen but in deede giueth vnto vs one cleane contrary. No more may they also alleage vnto vs in this behalf the authoritie of the auncient Church, nor of the auncient doctours , nor the auncientie of their religion, touching such worshipping , reservation, and keeping of the bread , & of their holy hostie,

*transubstantiation
longe in
d churc
bonit the
vere 1050.*

For the auncient Church hath at the least continued vpon the point of a thousand and three score yeeres , before that the doctrine of transubstantiation was brought into it, received and approued by the councel, in such sorte as the Romaine Church hath holdē it euer since, to witte, from the time of the Pope Nicholas the secōd, and afterward of Gregorie the seuenth , about the yeere 1074. But this was not done at all without contradiction of many , which coulde not profit at al , for somuch as they were oppresed by the authoritie of the Romaine Popes, and of þ multitude of their adherentes. The custome for all that, was not in the same church, to keepe the bread in cupbordes, boxes, and pixtes, before the time of Honorius the third , who ordeined it about the yeere 1226. that hee was in the Romaine Chaire , nor also to beare it in solemne procession , and to dedicate a speciall feast to it, vnto the time of Pope Urbane the fourth, who ordained that feast , which commonly is called the

*Nicholas
the second.
Gregorie
the seuenth.*

*Honorius
the third.
1226.*

*Urbane the
fourth.*

the

the feast of God, or of the holy body of God. Be-
holde then the antiquitie of the religion which
followeth such doctrine and such maner of do-
ings , and as touching the principall authours,
vnto the which it may be ascribed. And there by ^{Note we} every man may knowe , what faith they ought this.

to giue to the transubstantiatours and Romaine
doctours, which affirme that the Romaine reli-
gion which they at this daye doe followe , is the
religion of the true auncient Churche, and that
they haue received it of Iesus Christ, and of his
Apostles, and is come euen to them, from hande
to hande by a continuall succession. Men may al-
so iudge by the very same, which were the Apo- ^{Romaine} ^{Apostles.}
stles, from whom they received such doctrine, &
such ceremonies, superstitions , and idolatries,
and what iniurie they do to Iesus Christ and to
his Apostles, and to all the auncient Church, in
abusing, as they doe, the name and authoritie of
them , to giue a moxe faire shewe to the inuen-
tions of men, and the moxe to cōfirme the poore
ignorant in their errorrs and abusess. For as I
haue already declared, the whole ancient church
and the true doctors of the same did not knowe
any such transubstantiation , as that of the Ro-
maine Church, which is at this daye, nor any o-
ther conuersion of the signes of the sacramēts
into the thing which they signified, but onely in
respect of the vse of them, as I haue already de-
clared.

clared. And therefore it had also no such wor-
shipping and keeping of the bread and of their
hostie, as is that whereof I haue now spoken.

Chapter. x,

Of the sacrifice of the Romaine Masse,
and of the building of the same vpon the
transsubstantiation, and of the onely sacri-
fice of Iefus Christ, and of the contrarietie
that is betweene the same and that of the
Masse.

I Will not nowe bryng foorth anye more
proofoes, wherewith the better to cōfirme that
which I haue already sayde of all these things,
because that I haue sufficiently written of it in
diuerse other bookes, and that I did not deter-
mine for this present, but onely to touche and
handle them briefly and summarily. And there-
fore I will now come to the eight point, which
is concerning the sacrifice of þ Romane priests
in their masse: the which dependeth also of the
transsubstantiatiō, and hath his foundation vpon
the same. For if they did confesse that the bread
and the wine did remaine alway bread and wine
in the same, they durst not affirme nor saye, that
they do offer vnto God bread and wine in sacri-
fice for the remission of sinnes, & the redemptiō
of

point.

Note this
unning.

of soules, as well the living as the dead, as they
boaste them selues to doe daily in their masses.
For, for the first, seeing that according to the te-
stimonie of the Epistle to the Hebrewes, there Consider
is no sacrifice offered for the remission of sinnes, well this
without shedding of blood, they can in no waies point con-
make sacrifice of bread and of wine, for so much
as it shoulde bee without sheading of bloud.
And then what reason should they haue to offer ^{Demande}
to God bread & wine for þ redēption of soules,
and for the saluation of man? and of what ver-
tue and efficacie might such a sacrifice be? And
therefore, seeing that they woulde conuert the
Sacrament of the Supper into a sacrifice, Note the
and transforme it into a Mass, they must in
deede foorthwith transsubstantiate the bread
and the wyne, into the bodie and into the blood
of Iesus Christe, to the ende that by that
meane they might afterwarde offer them in sa-
crifice, for the remission of sinnes, and for the
redemption of soules, and not onely for the ly-
ving, but also for the dead. Wee may not then
greatly marueile if that they doe fight strongly
and assuredly to mainteine their transsubstan- Note this
tiation: without the which they are never able
to mainteine their sacrifice: without the which
also their purgatorie would yelde them a very
barren revenue, with all their other inuentiones.

But

note the
stitution
the Lord

matter
great
righte.

Jesus
Christ the
mess, sacri-
fice, sacri-
fice, temple
and altar.

But what foundation haue they for this sacrifice, I do not say in the institution of the supper of the Lorde onely, but also in all the holy scriptures? For, for the first, we do not reade at all, that when Jesus Christ did institute and administer the supper, he did in any wise offer in sacrifice, either the bread or the wine, which hee ordeined to be signes of the same, nor in like sort his bodie nor his bloud. For it is not in the supper þ he did offer the really in sacrifice to God for man, but byþ the crosse. For the whole scripture maketh no mention of two sacrifices of Jesus Christ for the redemption of man, but of one onely, which is so perfect that he needed not to make it but onc time onely, and it could not bee offered by any other then by Jesus Christ him selfe, the very sonne of God, which onely is the priest, the sacrificer, the Sacrifice, the Temple, and the Altar: and the same may in no wise be reiterated by any creature, seeing that it is of vertue eternall and of deserte infinite. For this cause the sacrifice of the masse can not stande with this, but it must necessarily be that þ one of the other be abholished, to give place to one onely, seeing that there is but one which is full and perfect, and there may none other be had: seeing then that the same of Jesus is such an one, it abolisheth all the others.

Chap-

Chapter xi.

Of the difference that the Romaine doctors do put betwene the bloudy sacrifice & the not bloudy of Iesus Christ, & in what sense the auncient doctors of the Church did take both the one and the other, and did cal the supper by the name of sacrifice: And of the things which were obserued in the assemblies of the auncient Church.

T may not be then, that the Romayne sacrificers doe lay before vs 2 sortes of sacrifices of Iesus Christ, for the remission of sinnes, to wit, ^{Bloudy} not bloudy, the one not bloudy, that is to say, without shedding of bloud, the which he offred in the supper, and the other bloudy, to wit, with shedding of bloud, the which he offered vpon the crosse. For by what testimonie of the Scripture will they haue this first sacrifice which they terme, not bloudy, vpon the which we are in controuerse with them, and of the which they say that they be sacrificers, and successors of Iesus Christ in that behalfe? So we doe not disagre with the first, as touching the second. And concerning the first, wee will not make any difficultie to graunt them that the auncient doctors of the Church, and the auncient Church which followed their doctrine, haue indeeue called the sa-
<sup>Note this.
Demande.</sup> mmet of the supper, sacrifice, in that sense that

om. 5.
and p. sa-
cifices.

Rom. 12.
1 Cor. 50.
Hebri. 13.

Auncient
celebration
of the sup-

Not sacri-
fices prop-
rietary.

The whole
lfe of chist
was a per-
petual sacri-
fice.

the holy Scripture calleth the same name the
woorke of the preaching of the Gospel, by the
which the true ministers thereof bring men vnto
God, as though they did offer men unto him:
and as it doth call also the mortification of the
Christians, whereby they offer them selues unto
God for living and reasonable sacrifices, and in
like sort the prayers, thanks giving & the almes,
because that al these things were done aunciently
in the supper. For it was not celebrated with-
out the preaching of the word of God, nor without
prayers and thankes giving (from whence it
hath had the name of Eucharistie among the
Greekes) nor without almes and gathering, and
such other like good workes, the which God ac-
cepteth for sacrifices. But these are not at al pro-
piciatory sacrifices for the remission of sinnes,
the redemption of soules, but are sacrifices of
praise and thankes giving. For the Christian
Church doth not acknowledge any other sacri-
fice propiciatorie, but onely that which Iesu
Christ him selfe did offer in his owne person
not whē he did institute and administer the sup-
per, but whē he suffered for vs, and namely whē
he died for our sinnes. For al his life was a per-
petuall sacrifice, but wee take him chiefly in his
death, because that it was therein ended, as he
him selfe did witness upon y crosse. Then why
the auncients did call the sacrament of the supper

per; a sacrifice not bloudy, they take it in the sense
that I haue already declared, that the Supper
was a sacrifice of praise & thankes giuing: they
haue also called it so because that they haue ofte
times taken the name of sacrifice, for that which
we do call diuine seruice & praier, for somuch as
al y parts therof, & al y thing's therein required,
are comprised in the celebration of the Supper,
in that same maner as it was instituted by Jesus
Christ, and celebratid by the Apostles, and by y
ancient Church. For according to the ^{Actes.}
testimony of Saine Luke, the first Christian ^{4 things in}
Church had four charges in singular recom- ^{singular re-}
mendacis
dation in their assemblies. The first was the
maiers, and then the doctrine of the Apostles,
and the chied, breaking of bread, and the fourth,
the communian by the which two latter wee
must understand the administration and distri-
utio of the Supper, and the gatherings for the
poore, & the distributio's which were made unto
hem. When then the auncients do call the sup-
per sacrifice, and that they doe make mention of
sacrifice not bloudy, they use it in that sense y
haue already declared, as it appeareth plain-
by their owne testimony. Wherefore, we wil
not make any great difficulty, to graunt y the
Supper was a sacrifice in that sense, to wit, a
sacrifice of praise and thankes giuing,
but not a Sacrifice propiciatorie for the
remission

remission of synnes & the redemption of soules,
in such sorte as the Romaine catholiques do af-
firme their masse to be, into the which they have
conuerterd the supper of the Lorde.

Chapter xii.

Of the trumperies of the doctors of the Ro-
mayne Church concerning the name of
sacrifice and the vse thereof: and chiefly of
the confusion which they put betwene the
sacrifice propiciatorie, and Eucharistique,
and betwene sacrament, and sacrifice, and
of the differēce that must be put betwene
the one and the other.

The first
deceite.

WHereupon it is needful that every man be
warned of 2. trumperies, by the whiche the
Romayne doctors do deceyue the ignorant, ab-
using the name of sacrifice and of the authore-
tie and testimonie of the auncient doctors of the
Church, in this matter. The first is in the con-
fusion þ they make betwene the sacrifices: The
other, in that they take the name of sacrifice in
the writings of the auncient doctors, for þ male
such as it is in the Romayne Church. For þ
they do take for sacrifice propiciatorie, that whiche
the auncient Doctors did take for sacrifice
praise and thanks giuing, and for a commemo-
ration of the death of Jesus Christe, the whiche

for the same cause men may call Eucharistique,
 even as some men do call it, to giue men y^e bet-
 ter to vnderstand this difference, as men doe cal
 the Supper Eucharisticie, for y^e same cause. For
 the which cause they haue called the Supper sa-
 crifice not bloudy, to giue to vnderstande, that
 they did not meane to offer Jesus Christ to God
 in sacrifice in the same for the remission of sinnes
 and the redemption of soules, for somuch as the
 same cannot be done but by the very and onely
 sonne of God Jesus Christe, nor without the
 shedding of his bloud: but onely for a comemo-
 ration of the propiciatory sacrifice, y^e which Je-
 sus Christ him selfe did offer of his owne body
 & bloud, & to yeeld hym praise and thankes. For
 they did knowe very wel, what difference there
 is bwene sacrament and sacrifice, and that the
 supper was not instituted by the Lorde for a sa-
 crifice, but for a Sacrement. For in a sacrifice
 which is offered for the remission of sinnes and
 the redemption of soules, it behoueth that the
 man offer vnto God the thing which he sacri-
 fice vnto him, and that it be sufficient to appease
 his wrath: or otherwise the sacrifice is not per-
 fect, neither may it satisfie God. And there-
 fore it was, that al those of y^e Leuites which were
 ordained in the lawe, to represent that of Jesus
 Christ, did cease to giue place to him only. But
 sacraments are ordayned, not at all to offer

Sacrifice
not bloud

An argu-
ment of
great
waight.

Of the Lordes Supper,

consider
us well

a comauy-
ment.

Luke. 22.
1. Cor. 11.

Our Lord
gave him
selfe for vs
vpon the
crosse.

any thing to god for the remission of sinnes, but on þ contrary, to receive of him the spiritual and heauenly good things which he offreth & communicateth vnto vs by the same. And therefore Jesus Christ did not offer vnto God eyther the bread or the wine of the Supper, or yet his body and his bloud in the same, but did offer and communicate them both, to wit, the signes and the things signified by them, to his disciples, distributing bodily vnto them that which was bodily and earthly, & spiritually that which was spiritual and heauenly. And therefore he said, Take ye, and eate ye, and drinke ye, the which woordes he did not addresse vnto God, nor consequently the bread and the wine which he commanded to eate and to drinke, neither his body nor his bloud signified by the same, but to his disciples, and consequently to al those vnto whom the supper is administered according to his ordinance. And therefore when Jesus Christ sayd, This is my body which is giuen and broken for you, he sayd it not in respect of that which he then did in the supper towardes God his father, but in respect of that which he after did towardes him vpon the crosse, very shortly after his supper. So it is there where he was giuen for vs, when he offered him selfe vppon the crosse in sacrifice to his father, and not at all in the supper. For it is not there where he gave him selfe for vs, but where

where he is giuen to vs: for he is there giuen vnto vs, inasmuch as he is cōmunicated vnto vs by the meane of this sacrament of the Supper.

Wherupon we haue to note that Iesus Christ did vse the present time, for the time to come, according to the Ebue maner of speach, which h-

seth often times indifferently the time passed, þ time present, and the time to come the one for þ other, & chiefly when it concerneth the promises of God, for somuch as that which he promiseth is as certaine, as if it were already present, or as if it were already done. The like may we say al-

so of that which is sayd of the wine, This is my bloud of the newe testament, the which is shed

for many for the remission of sinnes. For it was not in the supper that the body of Iesus Christ was giuen and broken, and his bloud shed, but vpon the crosse and in his death and passion. For

the which cause the translatoꝝ of the common Latin translatioꝝ, the which þ priests vse in their malle, and in all their diuine seruice, hath

translated these woordes into the time to come for the tyme presēt, saying, Which shal be giuen, and which shal be broken, and which shal be shed &c. in the stead that there it is, which is giuen,

and which is broken, and which is shed, in the woordes of the Euangelistes and of Saint Paul, as they haue set them downe in þ Greeke.

þt and enclued among the Gaiſt in godly And

Note the
Ebue maner of
speach.

Note.

The latin
translatioꝝ

And al the auncient doctours of the Churche have not taken the in any other sense. And for somuch as they did wel understand what differēce there was betwene sacrament and sacrifice, they had not any masse to offer unto God a sacrifice of the body and of the bloud of Iesus Christ, as þ Romaine priests at this day doe boast the selues to do in theirs: but in the stead of such a masse they had the Supper, the which they did not celeb̄ate at any time, but that they had presently communion of the faithfull to whom the same was administered, and not only to a priest in particular, as they do in the masse.

Chapter xiii.

Of the name of sacrifice falsely taken for the Romaine masse, & how the Romaine doctors in stead to proue that Iesus Christ and his Apostles did institute and celebrate the Masse, doe proue that they instituted and celebrated the Supper, & in stead to proue that the auncient doctors did take it for a propiciatory sacrifice, they proue that they vsed the name of sacrifice in an other sēse.

B^Eholde then here one great trumpery, the which proceedeth either of the ignorance or of the malice of the Romaine doctors & priests, which doe make the ignorant beleue, that the auncients

auncient did call the Supper sacrifice in the same very sense that they at this day do take it in their masse, wherein they doe them great wrong. For they did never so understand or teach. And albeit they should haue so understood & taught, we mought not folowe their doctrine in that behalfe, because that it should be cleane contrary to that of the Apostles, and namely to all the Epistle to the Hebrewes. And then folowing that trumpery, they doe yet build an other very great one vpon þ same, which is þ second, wherof I am now to speake: which is, that they willing to proue that the auncient doctors haue approued their Masse, and that the same was in the auncient Church, such as it is at this day, they take the passages wherein the auncient fathers doe vse the name of sacrifice, oblation and offering, and such other like, as wel in the latine as in the Greeke, when they speake of the Supper, or of all the diuine seruice, as though they had vsed the name of masse in the same, and that they had understood by the names which they did vse, of such a masse as þ Romaine masse nowe is. For here is no question whether þ auncientes did vse such words or names, but whether they tooke those words in the same sense þ they are at this day taken in the Romaine Church. And albeit that they should haue vsed the name of masse, in the stead of the name of sacrifice, and such

2. Deu-

Question

such like, þ which they vsed to signifie all the diuine seruice of the Christians, yet shoulde they haue nothing gayned at all. For it must yet be, that they doe shew that the masse of þ auncientes was such an one as theirs is, and that there was in it like sacrifice. The which they shal never do. For albeit that some of the auncientis did begin to vse the name of masse for the diuine seruice, after three or fourre hundred yeres after the nativity of our Lorde, that notwithstanding it was but in small vse: yet in two hundred yeres after that, to wit, before the time of Gregor þ first, no more was it then taken for such a masse as it is at this daye in the Romaine Chur ch. For there was not yet at that time any such, neyther could there be, for so much as þ greatest nomber of the workemen, whiche haue framed þ same from age to age, & frō yere to yere for a lōg time, were not yet borne at þ time. Behold then howe the Romayne doctors doe deceiue þ ignorant, vnder the name of sacrifice, and vnder the authoritie of the auncient doctors, as bider the name and authoritte of Iesus Christ and of the Apostles: For after that they haue greatly bragged that Iesus Christ and the Apostles did institute and celebrate the masse, they proue, to confirme the same, that they haue instituted and eglebrated the Supper, wherein

ante of
the men

þe saidis to be done in þe saidis Supper, they

(33)

they proue and confirme that which is not at all in question or in doubt , and not that at all which is in controuersie: but in stede of prouing and confirming that, they proue and confirme an other thing which is out of al controuersie. Even so doe they concerning the auncient fathers. For willing to proue by them the same of the masse and of the sacrifice there-of, they proue that they haue vsed the name of sacrifice, and other names also as well Greeke as Latines, which signifie as much as divine seruice , and publike ministerye in our language.

Chapter xiii. concerning the difference betwene the sacraments and sacrifices

In what sort the sacrifices of the lawe were sacraments and sacrifices both together: and that the supper cannot be both, but onely a sacrament; and of the agreement & difference that is betwene the same, and the sacrament of the Paschal lambe.

But they will replie, that Iesus Christ and his Apostles, and the auncient doctors of the Primitive Church, haue done both in the Supper, to wit, that they differred vnto God in Sacrifice, the body and the bloud of

Replie

Iesus

Of the Lordes Supper,

Jesus Christ: and thē haue also foorthwith communicated them to the Christian people, & that in so doing, there is no inconuenience but þ the supper may be both sacrament and sacrifice together. I answere, it is not enough that they do affirme, except they doe proue it foorthwith. I wil graunt them that the sacrifices of the lame were also as a kind of sacramēts, and that there were some, in the which there was oblation to God of one part of the beast which was sacrificed, and in like sort communion of an other part among the people , and that there was soyned to the sacrifice a banquet , the which signified the communion of the people in þ same. But that cannot agree with the supper. For, for the first , as there was dayly newe banquet in these sacrifices, so was there newe hostie. For they mought not sacrifice one very thing oftener then once, nor by consequent communicate the same more often to the people, but they must needes take dayly new. But þ like is not of the sacrifice of Jesus Christ. For there is but one onely hostie of the same , which is very Jesus Christ, the which is the lambe of God that taketh away the sinnes of the worlde , figured chiefly by the paschall lambe, which among the rest was chiefly sacrifice and sacrament both together; because that the Lord had twore-
y.53
m.1.
c.1.
o.5.
m.19.

gards in the institution of the same. For first
he instituted it to be in the Church of Israel, for
a memoriall and remembrance of the passage
which the Angell of the Lorde did make in E-
gypt, striking the first borne of the Egyptianes,
and of the deliuernace of the Israelites from
the captiuitie of them, as Mosees doeth plainly
witnessse. For the which cause it was called by
him , and consequently by the other Hebrewes,
Pesah, which is to say Passage, by the name of
the thing that it did signifie , of the which the
Greekes and the Latines haue made their
worde Pascha , the which they haue vised, and
which since haue bene couerted into our speach,
by the name of Easter. Beholde then howe this
sacrament had regard vnto that which was al-
ready done, and to that benefit of God þ which
the Israelites had already receyued, touching
their deliuernace out of Egypt. And by that
meane , it was a memoriall and a sacrament co-
memorative, and a sacrifice of praise & of thanks-
giving, in respect of the things which were al-
ready passed. But beside that, the Lorde had yet
regard to the deliuernace of mankind the which
should be wrought by Jesus Christ, whereof þ
of Egypt was a figure . And forsomuch as he
should worke this deliuernace by the passage of
his death and by the sacrifice of his body and of
his bloud, the sacrifice was ioyned to the sa-
crament

Appd.

12.13.

A double
regarde
þ passeo

Our deli-
uerance

Sacrifice
with sac-
rement.

Cratment in the Paschal lambe, to the end that it
should the better represetn that which was yet
to be done and accomplished. Beholde wherein
it was ordeyned for the thinges which were yet
to come, and of the which men did yet looke for
the accomplishment. For that cause there was
there a sacrifice, which did represent that of Je-
sus Christ to come. And also there was ioyned
vnto a banquet, whiche did signifie the communio-
n of him, as it ought to be in euery sacrament. And
therefore Saint Paul hath ioyned the one with
the other, expounding the veritie of that figure.
For after that he hath sayde that Christe our
passeouer was sacrificed, he exhorteth the faith-
full to the spiritual banker of this sacrifice, and
to the continuall feast which wee shold make
and celebreate alwaies. Seeing then that the
thing to come figured by this sacrifice & sacra-
ment, was accomplished, the one and the other
are ceassed. For we haue nowe the Sacrifice of-
fered by Jesus Christ, whereof the other was
but a shadowe and figure. Wherfore seeing that
we haue the body and the trueth, the shadowe
and the figure doth clerely easse. And therefore
euen as our Lorde Jesus Christ did chaunge þ
Circumcision of the Church of Israel, into the
baptisme of the Christian Church, euen so hath
he chaunged the Sacrament of the Paschall
lambe, into that of the Supper, the which hath
that

that is common with the sacrament of the Paschal lamb, that as it had regard to the passage which was made in Egypt, and to the deliverance of the children of Israel, which were things that were alreadie done: in like sorte the Supper hath regarde to the passage which Jesus Christ hath made by his death, and for the deliverance which he hath brought to mankind by the sacrifice which he hath offered in the same, which are also things that are alreadie done and past. They haue in like sorte both of them this in common, that euē as the sacrament of the Paschal lamb, was ordeined and celebratēd according to the commandement which the Lord did give to Moses, in the same very night, & in the same very time that the passage should be made in Egypt, & the people delivered from the same; even so Jesus Christ did institute and celebrazētē his Supper in the very same night, and even before the very time, that he was taken to be brought to be sacrificed, and to mooke the deliverance of mankind. For þ cause he used þ very same maners of speach in the institutio, & in the administration of this sacrament, as Moses did in that of the Paschal lamb. For euē as Moses did say of the lamb, It is the passee^r of Moise, the word of the Lord, which is to say, the passage the which he did represent, giving to the signe the name of the lamb.

The word
of Moise

Exod. 12.
Mat. 26.
Mat. 14.
Luk. 22.
1. Cor. 11.

words name of the thing signified: eue to Iesus Christ
word. did say of the bread of the Supper, This is my
body, and of the wine, This is my bloud of the
newe testament, or, This cup is the newtesta-
ment in my bloud. Wherefore it is not also to
be doubted, that euuen as he did folowe the ma-
ner of speach of Moyses, which was much fre-
quented in the holy Scriptures in þ vse of the
sacraments: euuen so did he also vse them in the
like sense and signification, without disguising
any thing at al the accustomed language of the
holy Ghost, by sense newe and straunge to such
manner of speach. Thus much concerning that
which the sacraments of the Paschall lambe, &
of the Supper, may haue common together, con-
ching these points. But the Supper hath this
different from the same, that it was not institu-
ted to be a figure of any sacrifice to come, nor of
any other thing which mought be yet to acco-
plish, but only to be a sacrament commemorative
of the sacrifice already offered by Iesus Christ
and for the communication of the same. And
therefore there is no propiciatorie sacrifice for
þ remission of sinnes, in this sacrament offered
to God by the ministers whiche do administer it,
but onely the banke, which witnesseth vnto vs
the communication whiche wee haue in the sa-
crifice which is already offered. For seeing that
it endureth for euer because of his eternall and
infinite

infinite vertue, it needeth not at all to be offered
againe: wherefore there resteth no more to doe
in respect of the same, but onely the application
and communication which is done ordinarily in
the Churche, by the ministerie of the woord of
God and of the sacraments, and chiefly of the
supper. And therefore Jesus Christe did com-
mande none other thing to be done in the same,
when he commanded the distribution of the bread
and of the wine, which are the signes, but onely
to celebrate the remembrance and commemo-
ration of him, in awyting his comming from
heauen, as Saint Paul declareth it vnto vs , say-
ing, As often as ye shall eate this bread & drinke
this cup, you shall shewe foorth the death of the
Lord vntill the time that he come. Seing then
that Jesus Christ hath toynd none other propi-
ciatorie sacrifice to his supper , but onely that
which he him selfe hath offered vpon the crosse:
it followeth then that they which doe ioyne any
other vnto it , are very fallaries and counterfa-
tys of his testament , for so much as the supper
is as his testament , and the sacrament and wit-
nesse of the benefit which hee offereth and com-
municateth vnto vs by the same. Wherefore if
men accounte them fallaries , which do falsifie
the testament of a mortall man , howe great a
fault is this , to falsifie the testament of the ete-
nall sonne of God , adding an other sacrifice to

Luk. 22.
1. Cor. 11.

Fallaries
of the testa-
ment.

Note.

H i. his

com. 6.
peb. 9.

The vertue
of this Sac-
rifice.

his for the remission of sinnes, seeing that it may not in any wyse bee reiterated? For seeing that there is but this onely hostie, euен so may the same dye but only once, and his blood may bee shead but onely once. From whence it followeth also, that it can not bee offered nor sacrificed to God, but onely one tyme for the remission of sinnes. Wherefore, seeing that Jesus Christe hath already offered the sacrifice which is of eternall and infinite vertue, there resteth no more but the partaking and the communication of the same, which is represented unto vs by the table of the Lorde in the Supper, and in the visible banquet of the same; as it is done in very deede inuisibly, and spiri- tually towardes the saychfull, by the vertue of the holy Ghost and of sayth. And by that meane the Supper is not ordeined therein to offer a newe sacrifice of the body and of the blood of Jesus Christe, nor to reiterate that which hee him selfe hath already offered, but onely to be a Sacrament, testimonie and commemoration of the sacrifice once offered, and to communiate in the same by the meane of this Sacra- ment: for so much as the sacrifice can not at all profite vs to saluation, but so farrre forth as we are made partakers thereof; as it is needefull for vs to be continually.

Chap-

Chapter.xv.

That the Masse may be neither sacrifice nor Supper of Iesus Christe, if in deede there were there no other addicion then that of the sacrifice : and that Jesus Christe may not be offered in sacrifice, but once, nor by any other then by him selfe,

AND therefore when the Romaine priests do make of the sacrament of the supper, a propiciatorie sacrifice of Jesus Christe to God the Father, in steade of administering this Sacrament to the faithfull, as Jesus Christe him selfe did and commaunded, and as the Apostles and their true successors, and all the true ancient Churche did obserue and practise, it appeareth evidently that they doe wholly overthowe the ordinaunce of the Lorde, in what sorte soever they colour their Masse. For, for the first, seeing that there is no true communion for the whole Churche therein, beholde there alreadie the principall intent of Jesus Christ, ^{propiciatorie sacrifice by whome} ^{intent of} Christe ouer knownen, in respect of the institution of the Supper, and of the chiefe point of the same. But there is yet more: For albeit that they did indeede administer the Supper to the whole Churche, as often as they shoulde saye and sing their Masse, yet shoulde they for

se.

ote well
ss.

most sin.
ilar note.

bredience
mer then
cerifice.

Who is a
sufficient
offre to
God.

all that ouerthowme the ordinance of the Lorde,
in adding a sacrifice the which hee hath not or-
dained to the sacrament by him ordained. For
first he hath not commanded to offer and to sa-
crifice to God his father, either the bread or the
wine in the supper, neither yet his body and his
blood signified by the same, and the to offer, pre-
sent and communicate the same to his Church,
but did comande to do that only which he hath
done in the supper, to witte, to distribute and ad-
minister the things which he did administer in
the same. But in steade of doing that, the Ro-
maine priestes doe nothing in their masse of all
that which Jesus Christ hath done and comman-
ded in the supper, but on the contrary, they wil
do that which he hath not done & comanded,
neither may they in any wise doe, nor yet any o-
ther creature whatsoeuer, no not y very Angels
them selues. For euuen as there is no other hostie
which may be sacrificed to God for the remissio
of saines, sufficient to satisfie his iudgement, but
very Jesus Christ: euuen so the same can not be
offered any oftener then onely once, the which
endureth alway, for so much as it is perfect and
eternall: nor yet by any other then by him selfe
onely, for so much as there is no sacrificer meet
to offer such a sacrifice, nor that may be allowed
of the Father: as is very plainly and evident-
ly set forth in the whole Epistle to the Hebrues.

From

and the Manie.

From whence it followeth that the sacrament of the supper can not be y^e sacrifice of Iesus Christ Comyd for the remission of sinnes, and then much lesse well thi the masse, for so much as it is not the supper of the Lorde, and that in deede it can not be such a sacrifice, albeit it were the very true supper of the Lorde. For being the supper of the Lorde, it could bee no more the same, then that of Iesus Christ and of the Apostles, and of the true auncient Church. For the supper can not be the sacrifice which Iesus Christe did offer vpon the crosse, by meane of the reasons which I haue alreadly yelded. Now there is none other whiche is propiciatorie for the remission of sinnes, and the redemption of soules, be it bloodie or not bloodie, as it shall please them to call it, but euē so as I haue already declared.

Chapter.xvi.

Of the straunge consequences which followe the sacrifice of the Masse, and howe the Masse may not be either sacrifice propiciatorie, or Eucharistique, and the cause why.

From whence I conclude either that the masse may well this co^tin^g throug^h out. may in no wise be a sacrifice, either for the liuing or for the dead : or els that Iesus Christ is not the true, perfect, and eternall sacrificer, and the onely saviour and redeemer, and that his sa-

erifice is not ful and perfect, and by consequent,
 that hee is not the true anoynted of the Lorde,
 and that all that which is wrytten of his of-
 fice of Sacrificer, and of his sacrifice, in all the
 Epistle to the Hebrewes, and in all the rest of
 the Scriptures, is false. From whence it shoulde
 also followe, either that the Scriptures which
 wee doe call holy, shoulde not bee reuealed by
 the Spirit of God: or els that the Spirite of
 God shoulde not bee the Spirit of trueth, as it
 is, but the spirit of errore and of lyes, and by
 consequent God shoulde not bee God, but
 shoulde bee in steade of the Devill, which is
 a lyer and the father of lyes. Behold the straunge
 conseqüences, on the which men may not chynke
 without great horour, which the masse draw-
 eth after it: for it can not bee such an one as it
 is set foorth vnto vs in the Romayne Churche,
 but that all these consequences must needes
 followe. Howe they can bee none other then
 great blasphemies against Iesus Christe and
 his sacrifice, and all his benefites: from whence
 it followeth necessarily, that the masse may
 no more bee the propiciatorie sacrifice of the
 body and of the blood of Iesus Christe, then
 it may bee that Iesus Christe shoulde not bee
 the true anoynted of the Lorde. And if it were
 so that his sacrifice might bee reiterated, yet

bu. 14.

straunge
consequen-
ces.the vertue
these co-
quencies.

bon.

for

for all that, the same coulde not bee offered by
any other then by him selfe onely. But see^{ing} ^{Wecne}
^{it} is eternall, and of vertue infinite,
it is no more needefull that it bee reiterated,
not onely by any other then by hym, but also
by him selfe. Seeing then, that not onely
the Mass, but also the very Supper, may
not bee the propiciatorie sacrifice of the body
and of the blood of Jesus Christe, it fol-
loweth then in dede, that it can not bee the
very selfe Sacrifice which was offered by
Jesus Christe vpon the crosse. From whence
I doo agayne conclude, that if it bee a Sa-
crifice, it can not bee other then a Sacrifice
commemorative, of the Sacrifice offered by
Jesus Christe. And if it be but a Sacrifice
commemorative of hym, it is not then a
Propiciatorie Sacrifice, but Eucharistique,
to wyte, of prayse and thankes. But yet note.
before that it maye bee such a Sacrifice, it
must fyrt bee, that it bee the true Supper
of the Lord, which thinge it is not at all,
nether maye bee, beeynge such as it is at
this present, but is cleane contrary, as
men may judge, as well by that whiche I haue
already heretofore spoken, as by that whiche I
will yet speake hereafter, & by that meane it shal

be no pleasant sacrifice to God, either in one sorte or in an other.

Chapter xvii.

Of the marchandise of Masses, and of the sacrifices of the same, and of the abuses that therein are.

nsury
me by the
Romaine
priestes.

Main
traffique.

emande.

And by the same men may iudge, what iniurie the Romaine priestes doe to the Catholiques of the Romaine Church, in selling to them their masses for sacrifices, not only commemo- ratives and Eucharistiques, but also propiciato- ries, being notwithstanding either the one or the other. And thereby men may knowe what marchantes they are; & what is their marchan- dises in that behalfe. And albeit that it were so, that they were sacrifices in both those sortes, yet the markets and faires which they make of them, should be a very villaine traffique. For do they not sell them for pricess agreed vpon, as they do all their other sacramentes and ceremonies, euē against their owne counells and canons, and their owne very decrees? And do they not call the marchandizes of holy things Simonie? O how many priestes haue they, which haue nei- ther cure nor benefice, nor charge of soule, which were made priestes onely to saye masses, and which doe lye of the marchandizes which they

ne they daily make thereof? And howe many bee
there among them which doe liue from the day
to his dayes labour, as the prouerbe is, & which
haue their teeth very sharpe that day that they
finde no marchants to buye their marchandizes?
If I should speake of these marchauntes, that
which one of their bookes, called Stella clericorum,
doth, they would thinke them selues mar-
ueilously outraged by me. And therefore I will
cause it to be spoken vnto them by the doctour
which was the authour of that booke. And to
the ende that they doe not thinke that I doe al-
ledge him falsely, I will cause him first to
speake in his owne proper language, and then I
will expounde both the wordes and the sense.
Behold now his wordes. The priest which doth
celebrate masse for money, seemeth to say with
Judas, What wil you give me, and I will deli-
ver him vnto you. Therefore it is wrong to sell
his Lord. Thinke thou that þ first seruant which
salde, did hang him selfe, Judas did cast downe
the money in the Temple. The priestes which
do beslowe the money that they haue of them,
for whom they do sing, at the stewes, and vpon
their belly, are worse. Judas solde Christ once, &
repented him there of. And thou perchance hast
solde him oftentimes, and doest not repent ther-
of. Take heede lest despairing thou do hang thy
selfe. The wordes in Latin are these, Sacerdos

Stella clericorum.

qui

qui pro nummis celebrat, videtur dicere cum Iuda, Quid vultis mihi dare & ego vobis eum tradam? Ergo nefas est vendere Dominum suum. Cogita quod primus seruus vendor se ipsum suspendit, Iudas enim nummos misit in Templum. Peiores sunt sacerdotes, qui denarios pro quibus cantant, mittunt in lupanar & in ventrem suum, Iudas semel Christum vendidit, & de hoc penituit. Et tu forte multoties vedi disti, & non penites. Caue ne desperans te ipsum suspendas. Behold how this good doctor speaketh. And if the litle marchantes, which are in great trauaile to gaine their poore liuting by these marchandizes, may not be excused in this point, howe much more are the greas and fatte merchants, which sell them in grosse, and make greater and more riche traffique of them? Seeing then that it is so, they may not finde the master straunge, if Jesus Christ doe agayne take the whippe in hande to drive such marchaunter out of his Temple, and out of his Churche, and that hee ouerthowe their seates and their tables, by the preaching of his Gospell. For if comparison should be made betweene them and those which Jesus Christ did drive out of the Temple of Jerusalem, the difference woulde bee founde so great, that those which Jesus Christ

Mat. 21.
Mat. 11.
Mat. 19.
Opus. 2.

Christe him selfe in his owne person did dyue
 soorth, shoulde be iustified by those here, as Sa-
 maria did iustifie Sodome, and Jerusalem
 Samaria, according to the testimonie of Eze-
 chiel. For the marchauntes which were by Eze. 16.
 Iesus Christe dryuen out of the Temple of Je-
 rusalem, had sufficient auctoritie by the lawe
 of God, for that which they did. For they did
 not at all sell any false marchaudizes, nor di-
 vine and holy things, but onely those things
 which might bee offered and sacrificed accor-
 ding to the Lawe, to the ende that the people
 which came from farre, shoulde be eased, and that
 they shoulde not take the payne to leade with
 them, or to carry so farre, that which they woulde
 offer and sacrifice. But for so much as those
 marchauntes did it not for that cause, nor to the
 ende that God might be the more honoured, but
 tooke onely that colour, to make it to serue
 to their gayne and to couer their auarice there-
 with, Iesus Christe did dryue them out as
 Theeues, Sacrilegious, and Robbers, which
 did villainously abuse þ name of God by a false
 title: howe woulde hee then at this day endure
 the sellers of Sacramentes and of Masses?
 For if their doctrine of transubstantiation
 were true, they coulde not sell any Masse
Note.

A notable
argument.

without

without selling forthwith Iesus Christe in
flesh & bones, the which they do make of þ bread
and of the wine of the same, according to their
owne very doctrine. And if it bee not true, so
much the more false and vntreue is the marchan-
drize. This notwithstanding, he that should sup-
presse all the faires, markets, & traffiques, which
they do make, should forthwith see very few
Priests at the Altar. For it is for such stuppe that
they doe so fight against the preaching of the
Gospell, to maintaine their masse and the sacri-
fice of the same, and consequently their trans-
substantiation, which is the foundation thereof,
and of all that which it draweth with it. And if
they do confesse that their masse is no propitia-
tozie sacrifice, but only Eucharistique and com-
memoratiue of the sacrifice propiciatorie of Je-
sus Christ, as some of them are constrained to
confesse, seing that they may not otherwise sau-
nor giue colour to their doctrine, they may not
yet for all that escape cleare, but are yet þ moy
to be cōdemned. For they sell to their marchants
one marchandize for an other, to witte, a sacri-
fice of praise and thanksgiving, in steade of a sa-
crifice propiciatorie, for the remission of sinnes
and the redemption of soules, as they doe boath
that they do in their masse. And if it be neither
one nor the other, as I haue already proued, yet
are the merchants which do buie such marchan-
dizes

Note.

To sell one
thing for an
other.

...izes the more deceived. Wherefore I leauē the
to thinke in what estimation they ought to haue
their marchantes. For if they committed none
other faulte, this here shoulde suffice to cause
them to leauē & abandon them cleane. For who
is so euill a merchant as taketh pleasure to bee
deceived, and to buye euill marchandizes. Thus
much concerning the sacrifice of the masse: I
will now come to the ninth point, which is yet
in controuersie, the which is concerning the co-
munion as wel of the Supper as of the Masse.

The thirde Booke.

Chapter. i.

Of the Communiō, which may be in the Ro-
maine Masse and Supper, and how there is
not at all any true Communion, and how
that it may in no wise be the true Supper
of Iesus Christ.



Haue already here before de-
clared, howe that the Supper
may not be the Supper with-
out the Communion of the
things which do belong there-
unto, and which ought to bee
therein communicated, according to the ordinance
of Iesus Christ. Now there is no such commu-
nion

Now the
Supper may
be the Sup-
per.

nion in the Romaine Masse. From whence it foloweth that it is not the supper of the Lord, & consequently also that it is not the Sacrament thereof, but is a new sacrament inuented by me, and wholly contrary to that of the Lorde, from the which they woulde giue vnto it his foun-
dation and his countenance. For what commu-
nion is there ordinarily, either in priuate or par-
ticular masses, either in those which are publike
the which they do cal parochial: for there is both
in the one & in the other, but þ priest only which
is at the altar, who doth participate of the bread
& of the wine þ which he doth consecrate in the
same. For he eateth and drinkeþ al alone at his
altar, without offering or presenting any thing
of that which he eateth and drinkeþ, not only
to the people which doe assist at his masse, but al-
so to his owne fellowes which are of the same
occupation that he is of, and which helpe him to
saye and doe the same, and are the nerest to his
table and altar. This notwithstanding, he cal-
leþ this little banquet which hee makeþ in his
masse, Communion: and the praier which fol-
loweth shortly after, Postcommunio. Com-
munion is taken of common: but what is it that is
there common where one taketh all? The only
name which they do use, doth conuince them of
their errour, and of the wrong that they do to all
Christian people. And if they do replie that they
do call

to call this little banquet Communion, not in respect
of the distribution which is there made
of the bread & of the wine, which is there made to
those which doe assit at their malle, for so much
as there is there none at all made, according as
the Lord hath ordeined in his supper, but in re-
spect of the communication that the priest hath
with Jesus Christ: whereunto I answere, that answere.
that answeare & solution is not sufficiēt enough.
For Jesus Christ hath not instituted a Supper
wherein one onely minister shoulde communi-
cate, and should distribute the Supper vnto him
self alone: but hath ordained it for al those which
are capable thereof in his Churche, which is the
communio of Sanctis, to the which this sacra-
ment belongeth in generall, and not to certain
particulars only. And therfore S. Paul hath writ-
1. Cor. 11.
ten, The bread which we breake, is it not þ com-
muniō of þ body of Christ, & the cup of blessing,
the which we blesse, is it not þ communion of the
blood of Christ? For we which are many are one
bread & one body, inasmuch as we are al parta-
kers of one very bread. S. Paul doth here set forth
vnto vs 2. things. The first, þ the supper is not Note these
two things
for one alone but for many, & for þ whol church:
& the other, þ it ought not to be dismebred, but to
be fully administered, as wel to þ Christia people
as to þ ministers of þ same, wout cutting frō the
one half, or any thing whatsoeuer, as þ Romant
priestes

oxwel.

one.
onst.
L.13.

Consider
well this.

priestes doe in their Supper, which they doe administer to the people, in cutting the cup cleane from them. For it sufficed them not to cut them off from all the Communion of their masses, which they do saye, and doe dayly, and likewise from that of the parochial masses, which they do say every sunday: but that they must needes cut from them the full one halfe of that Supper which they do minister vnto thē, once, twise, or thrise in the yere, vpon certaine of their most solemine feastes. The whiche thing is yet an other newe inuention, cleane contrarie, both to the supper of the Lord, and to all the true anciēt Church. For before the Councel of Constance, holden in the yere, 1415, there was never any ordinance made in the Church, whereby it was forbidden to administer the cuppe to al the people, as the Romaine doctours them selues are enforced to confesse. This notwithstanding, the corrupted and abastardised Romaine church, which hath made this ordinance, cleane contrary to the expresse comandement of Jesus Christ and to the obseruatiō of the true anciēt church, as well the Romaine as of all þ true vniversall churche, is that true ancient Romaine Church, and the true catholique Churche, which did immediatly succeede þ Apostles, if we will beleue the Romaine doctours, albeit that shee be appa-
raunchly cleane contrary to it.

Chap-

Chapter ii.

Whether the Supper of the Lord may be a true supper, if any of the signes of the same be cut off, and whether Iesus Christ did ordayne any thing superfluous in the same, whether he did ordeine one sort of supper for one sort of men, and an other for the others.

But they will yet replie, that as the bloud is Replie.

contayned vnder the body, and that the lay people in receiuing the body, receive also the bloud, albeit that they doe receive but the signe of the body and not þ of the bloud: euen so, when the priest communicateth alone in the masse, he communicateth for al the rest, and all the rest do communicate also in the person of him. Behold a very faire starting hole, and a reason very wel grounded. Whereupon I aske them for þ first, whether Iesus Christ did ordaine any thing superfluous and in vaine in his holy supper, and that was not very necessary? I do not thinke at all that they dare gainsay this. If there be the nothing superfluous, neyther that is ordayne in vayne, and without great and necessary cause in this sacrament and mysteries which it containeth, wherefore is it that they dare to cut off any thing fro thence? And if there be any thing superfluous and not necessary, wherefore doe

Demand.

I.i. they

they not as wel cut off in their masse, that whiche
they do cut off in the supper of the people, forsooth
much as it must needes be that there be equalitie
among al in the supper of the Lorde? For he w
ordained none other for the ministers, then he so
did for the people, nor for the pastours then for
the sheepe, nor for the clerkes then for the laic.

Demand. And what reason haue they to cut off rather then
Answer. wine, then the bread? They wil answeare that there

is because that there is greater daunger in respect
of the wine, by meane of the shedding thereof
may happen, and consequently of the bloud into whi
ch it is conuerted, by meane of their transmu

**An other
demaund.** substanciation. Wherfore is it then, þ the auncient Church did not aswel feare this daunger before
the time of the Councel of Constaunce, and did that Church which hath bin since? There is no
doubt at al, but that the errore of transsubstan
ciation hath brought foorth this also. For they þ
Church which hath counterfaited it, hath had
since greater feare to shed the bloud, into the
which the wine is conuerted according to the
doctrine, then the true auncient Church haþ
which did not know any such transsubstanci
on. Wherfore she did not also feare any such

shedding of the bloud of Iesus Christ. And so
that also that she did not vse to keepe the bread
and the wine to make them to be worshipped.

Note.

... as they do at this day in the Romaine Church: or in like sort she did not feare that the body and bloud of the Lord should corrupt in the vessels, wherein they were kept. Beholde then one reason, that the most moderne Romaine Church hath had, more then the true auncient Church, law concerning this point. And on the other side, either then as the priestes of the same haue magnified at their dignitie, by meane of their transubstantiation, not onely aboue all other men, but also aboue the virgine Mary and the Angels, euen in so haue they done in the communion of their masse and of their Supper. For it is no small dignitie to be able to cause Iesus Christe to become and to be betwene their handes, every day and when it please them, & to make gods, and to be the creatours of the creatour, as they haue renamed them selues heretofore in their owne bokkes. Therefore it is very reasonable also, that they haue their communion apart, separated from others which are not of such dignitie, and that it be different from that which is common to al persons.

Chapter iii.

Whether the Priestes may receiue the Supper for the people, and what communion and excommunication is.

¶.ii.

Further

Demand.

Further I aske them if they would be contented that an other man should dine for them, or else that he should receyue the reuenewes of their benefices, and that he should keepe þ same for him selfe, and in the meane time should say that he had receyued it for them: I do beleue that they would not haue such vicars nor such receivers for them, neither at the table nor in their recepes: but would doe both the one and other in their owne person. This notwithstanding they will needes be vicars of their Parochians in such matters, in receyving alone for them al, that which belongeth generally to euery of them. And the Parochians are very contented to haue such vicars and receivers which do ordinarily receive the Supper for them, because that they knowe not what the Supper of the Lord is, nor what profit or hurt they may haue receiuē by the administration or priuation of the same: wherefore they cannot knowe nor consider the wrong which they do to them, in so depriviung them, be it in all or in parte. For who shal wel consider the communion which is in her masse, and shall iudge thereof according to the truth, may of right call it, no communion at all, but excommunication. For as communicatiō signifieth the partaking of many in one thing, which is common to them al: so on the contrary excommunication signifieth the deprivation when

Excommu-
nication.

S. 113

such a partaking and communication, as also
 to excommunicate, signifieth as much as to be
 put out of the communion & comminity. Now
 it is so that the Church, as I haue already decla-
 red, is the communion of Saints & the commi-
 nalty of the faithfull. And forsoomuch as the sa-
 craments, being administered according to the
 pure ordinance of the Lorde, are of the principal
 outward markes of the true Church, and of þ
 communion, & comminity, she is also signified
 and represented by them. For that cause they do
 receive those which they do esteeme for true
 members of that whole body, and of all that cō-
 munity which we doe call the Church, and the
 communion of Saints, acknowledging þem as
 true Burgesses and Citizens of the kingdome
 of heauen, and of the holy Citie of God. And by
 that meane they do communicate unto them þ
 sacraments, which are unto them as markes
 and tokenes, which Princes, Lordes, and Cap-
 taines doe give to their seruants and souldiours
 the which they doe aduow & esteeme þem worthy,
 because of their faithfulness. On the contrary
 they doe reject from the communion of the sa-
 cramēts, those whom they cannot acknowledge
 for true members of the Church, but onely for
 themotten members, or such as are cut off from the
 traſtore. The which thing they do declare unto
 them when they doe shut them from the admi-

Note the
instructio-

Excommu-
nication.

Note.

On the Lordes Supper,

nistracion of them, to signifie vnto them that they are cut off and shut out, not onely from the company of y' faithfull, but also of Jesus Christ which is the head, and of al his heauenly court.

Note. And by that meane, when they do deny them the markes of the true faithful, and do deprive them thereof, the same is as a maner of degradation, as if a man should take from them the tokens which do belong but only to true Christians, & as a man should take from souldiours, the lieu-ry of their Prince and Captaine, as from Trai-tors, or from cowardly and vntrue seruants, & such as are unworthy to be any more receyued into the company of others, which are faithfull and true. For that cause we doe call such perso-nages, excommunicated.

Chapter iii.

Of the difference which is betwenc the assi-stants at the masse, be thei priests or no, & the penitents, and excommunicated of the auncient Church, & of the faults which are to be blamed in particular excommunica-tions.

Consider well this. **T**hen when the priest , which is at the altar, receiueth his sacrament alone, and commu-nicateh nothing to any one of all those which doe assisse at his masse, is not this as a kinde of excommunication, whereby he shuteth them all out

out from the Supper which he receiueth all alone: for doth he not as though there were none but he alone which were worthy & capable therof, & that all the rest were unworthy & mought be reiected as persons excommunicated? For there is no great difference betwene that which they do at this day in þ masse, in respect of those which do assisse at the same, and that which they did in time passed in the auncient Church in þ administration of the Supper, towarde excommunicated persons which were in the place of the penitents. For albeit that they did assisse in the Temple, yet for al that they were separated from those which did communicate at the supper, and were shut forth from the communication of the same, vntil such time as they were reconciled to the Church. But yet they had that moxe then those haue which do assisse at þ masse, that they did vnderstand both the prayers and the doctrine, which were set forth in the assemblie, & mought make their profit thereof. But þ greatest part of those which doe assisse at the masse, may carry away with them no such profit, for so much as they vnderstaad there nothing at al. And then when the excommunicated were reconciled to the Church, they mought goe to the supper as often as the same shoulde be admynistred. For they then made no particular Supper for any, but made it onely generall for all:

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wheras every priest maketh his particular for him selfe, and shutteth out all the rest. Wherein they do commit three notable faults. The first is in þ as I haue already touched, þ the cōmon people & those whō they call lay, are deprived of þ Supper in maner al þ whole pere: albeit that the priestes doe every day make theirs, euery of them in particular. The second is, that in the same very time that they do administer the supper generally to al, yet doe not the priestes administer theirs with the rest of the body of the Church, but doe it all aparte, as though they were of an other Church, and members of an other body. The third is, that being already so separated from the rest, yet doe they separate them selues among them selues the one from the other. For every of them maketh his Supper aparte, upon his altar, without communitating any thing to any of his felowes.

Chapter v.

Of the particular masses, and Suppers of the Romaine Church: and howe much they are repugnant to the institution & nature of the Supper of the Lord,

They do very sl̄ agree in every respect in this w the ordinance of þ Lord. For men may not say

say at al of any of their Suppers made in this maner, that which Saint Paul hath written of the communion of the true Supper, saying, *Wee* ^{1. Cor.} which are many , are one bread and one body, for somuch as we are all partakers of one very bread: *F*or every one doth not partake here of one very bread nor at one very table, *f*or every one hath his bread and his table apart. Saint Paul in his time did rebuke the Corinthians, *f*or that they did not tary the one *f*or the others, when they did celebrate the Supper , but did separate the one from the others, and chiefly the rich from the poore, as well *f*or the contempt of them, as *f*or the bankets which yet at that time they did adde to the Supper. And *f*or that cause he wrote vnto them, *W*hen then ye doe assemble your selues together, it is not to eate the Supper of the Lord : *f*or every man taketh his owne particular supper &c. Men mought by greater reason say the like of this particularitie of masses and of Suppers, which are made in the Romatine Church. It is true, that the table of the people is more common. So is it notwithstanding, that the same is yet greatly deuided, and separated without any necessitie. *F*or as every priest hath his apart vpon his altar, & in his Chapell, even so do they administer the Supper after their maner, Example.

Of the Lordes Supper,

to those which will haue it apart and in particu-
lar in all their Chappels and altars, the which
will separate them selues from the common ta-
ble of others. The which thing doth very euill
agree with the nature of this holy Sacrament,
which is vnto vs a Sacrament, as wel of þ vnion
acramēt
vnion.

Cop. 10.

John. 12.

þote this
struction

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vnion.

that the faithful haue with Iesus Christe their
head, as his mēbers, as of that which they haue
euery of them with the other among them by
his spirite. Wherefore the more that wee may
represent this vnion, being all vnted together
in the communion of the Supper, so much the
better doe wee accomplish that which the same
Supper doth represent vnto vs. For that cause
doe wee eate all of one very bread, and drinke
all of one very wine, the which notwithstanding
that they be both made of sundry graines ga-
thered together, yet for all that they make but
one very lofe and one very wine. And thereby þ
Lord would giue vs to understand, that wee
which were scattered abroad, are brought toge-
ther by his death, as Saint John witnesseth, and
are reunited with him, and þ one with the other.
By meane whereof as we eat al of one bread, &
drinke al of one wine & at one very table, euен
so albeit þ we be many, yet ought we alwaies to
be altogether one, gathered together in one bo-
dy, as many graines in one lofe & in one wine.
Wherefore if it mought be, that all þ members
of

of the whole vniversall Church mought communicate together at one very table, and supper, it were to be desired that it mought be done, the better to represent such a blessed vniōn. But because that it cannot be so done, it is requisite þ al doe celebrate the same in those places where they may assemble commodiously in greatest nombers, for so holy and blessed a woozke.

Chapter vi.

That the particular masses and Suppers of the Romaine catholikes doe rather represent a diuision and scattering abroade in the Church, then an vniōn and communion,

And therefore the priests and the Romaine catholikes do very euil cōsider these things. For they do cleane contrary, deuiding and separating them selues in soþ that they do deuide and separate them selues the one from the others , both in table , in bread , and in their wine , as though their body of their Church were a body deuided, dismembred, and rent in pieces, and that there were at all neither vniōn nor coniunction among them. For, for the first, beholde there are the tables of the priestes separated from that of other men, the which

Note the
diuision.

which they do not prepare very often: and albeit that they did often prepare them, they do allowe as many particulars as men would haue in diuers places, and at sundry times, without keping any certaine order. And howe often is it that they doe prepare them for them selues, whē they do not prepare the for any other at all: For in al their masses, wherein none of the assistants doe communicate with them, they doe prepare them only for them selues. And when they doe prepare them for them selues, they should very well content them selues to prepare one for al, and to communicate the one with the others, and to receiue the Supper the one at þ hand of the other, without preparing so many tables apart, & so many bankets in a morning, al separate the one from the other, as though euery of them did excommunicate his fellowe, being at his seueral table and communion, who hath nothing common with any man. Wherin euery of them plaith two parts: For they play the part of the minister which doeth administer the Supper, and of him unto whom it is admi-nistred. For every of them is minister to him selfe, and doth receiue of him selfe. If they doe understand that their masse is a Sacrifice and sacrament of the supper boþ together, as they doe affirme it, they should yet at the least when

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they haue offered their sacrifice , make their communion more generall then they doe, and to call the people with them thereunto, or at the least their felowes, which are of the same very occupation that they are. And in so dooynge, it shold not be nedefull to haue so many tables, nor so many altars, nor so many Chappels. And the fewer þ they were, so much the better shold they represent the vniōn, wherof the supper is vnto vs a sacrament, in stead of the diuision and dissipation which is in so many their Suppers which they make apart, which are no Suppers at all.

Chapter vii.

Of the inequality which is betweene the supper of the priestes, and that of the people, in the Romaine Church in respect of the breads, and of the gods of the same, & of their adoration and of their sacrifice,

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inequali
tē of the
priestes **A**nd then where as the nature of the Supper requireth an equality in all men, they ou þ contrary doe put there great inequalitie s. For as they do separate the table of the people from theirs, euē so do they make it farre vnequal to theirs: chiefly in two points. The first, in that that they doe not giue vnto them of the same wine that they do drinke, the which they cut fro them

them in the banquet. The other is, that also they put a difference in þ bread. For those which are for the priestes, are greater and larger þe those which are for other men, the which are much lesse in quantity. And by that meane they haue great and litle Gods, as they haue great and litle hosties, the great ones are for the priests, & the litle ones for the people. And as the dignitie of the priests is great aboue al other men, euен so is there great difference betwene their Gods, and those of the common people, not only touching their greatness and forme, but also touching their dignities and honours. For euен as theirs are more great and larger, and of fairer shewe, euен so are they lifted vp on high and shewed to al men, and worshipped solemnely of al men. But the other litle gods which are prepared for the common people, are not lifted vp at all in such honour and dignitie, but doe remaine there quietly vpon the table, vntill the time that they be distributed to be eaten, without any other shewe or so great handling, or so much turning and returning by the hands of the priestes, as those, which are made for them, haue. And then there is yet this point more, that there are none but the Gods of the priestes, which are offered in Sacrifice, and not

e gods
the
stes.

not the others the which are not made but to
be eaten incontinently after, or else to be kept
in boxes, and cupbordes, for a kinde of prouisi-
on to the end that there be no want of Gods
ready made , but that there may bee good
store at what time soever neede shall require,
either to cary to the sick, or to coniure þ time,
the tempestes , and the devils, and to make
them to serue to other such like occupations.
Beholde many inequalities which doe very
euill agree with the nature of the Supper,
and with the vniōn which shoulde be repreſen-
ted by the ſame . Wherefore, rather then so
to diſguife it , it ſhould be much moxe agree-
able , not onely that all ſhould haue one table,
but alſo one very bread and one very wine,
and to haue the bread made of ſuch a fashion
that it may be broken and diſtributed to euery
one, as Ielus Christ and his Apoſtles haue b-
fed it, and as it was bled and practiſed in the
auentient Church. For this maner of diſtribu-
tion doth muſt better repreſent the commu-
nion and the vniōn of the Church in the ſup-
per, and the charity þ the faſhful ought to haue
the one with the other, then when they do giue
to euery one a little cake apart. For þ breaking
of þ bread carieth al thiſ w̄ it in the Scripture.

Note.

Mat. 26.
Mat. 14.
Luke. 22.
Actes. 2.
1. Cor.
10. II.
Elat. 53.

But

OF THE LITURGY OF THE SUPPER,

But this importeth not much. Therfore it may
be left among indifferent things, provided that
all the rest which is of the proper substance of the
supper, be well obserued, according to þ Lord's
ordinance.

Chapter viii.

Whether the Romaine priests may justly ex-
cuse them selues by the people, in that that
they are deprivued of the communion of
their masses.

note. **B**ut let vs come now to that which they may
replie against that which I haue euuen nowe
spoken. The Romaine doctors and catholikes
do answere vs when we do blame them, for that
there is no generall communion in their
masses, that there is no fault at al in the priestes
which say it. For they doe excuse them selues þ
they are not the cause that there is no commu-
nion of the assistants, for they denie it to no man:
wherefore the fault procedeth from the assistats
which doe not demand it at all, and which are
not at al disposed to receive it, as they ought to
doe, & not from the priestes. By meane whereof
they shut the selues from it. But who is þ cause
thereof, but onely the priestes them selues? For
what admonition doe they giue to the people,
either

either in their masse or before the same, to cause them to prepare and dispose them selues to the communion which they will administer in the same? And when they come to the Altar, do not they know wel enough what supper they ought to administer, and which be those that are disposed to communicate at the same? doe they not know very well that there are none which are prepared thereunto: for they do not accustome at all to communicate the same, but to such as are first confesssed to them, and by whom they are aduertised, whether they haue will to communicate or no. And on the other side, what is the Horrible
deceite. chief cause, þ the people hath so smal care to communicate there: is it not because that they haue giuen them to understand, that they do communicate for all in the communion of their masse? Wherefore the people beeing so instructed and falsely perswaded, do thinke that they may very well rest vpon their consciences. But if they doe excuse them selues vpon that, that the people is not at all disposed as they ought to bee, they may not say the like of them selues, at the least of those which are disposed to say masse, and are accustomed daily to say it. For they come not at all to the altar without preparing the selues first, according to their maner. Wherefore is it then at the least that they do not communicate altogether, and that they administer not a sup-

Of the Lordes Supper,

per in commō among them , and such as shoulde
be disposed to communicate with them, and no
to separate them selues euery one the one from
the other?

Chapter.ix.

That there was not at al any particular or priuate Masse of Supper in the anciēt church, and of the declaratiōs and decrees against such as did not communicate at al, nor did tary the ende of the diuine seruice : and of the originall spring , and multiplication of particular and priuate Masses.

note this. **V**VE doe reade well in the booke of the an-
cient doctours, and in the Ecclesiasticall histories, that it is come often to passe, that be-
cause the devotion of the people was already be-
come colde, and that they did very often cele-
brate the Supper, there were but the ministers
and the Deacons and the Auncientes of the
Churche, and those of the Clergie, and certaine
others which did communicate at the Supper.
But yet for all that, such as would cōmunicate,
did cōmunicate alway together, were they mi-
nisters, byshops, p̄iestes, deacons, or others: and
there was no one at all which made his Sup-
per aparte. And in the meane whyle that true
Bishops and true p̄iestes, beeing the true mi-
nisters of the Churche, did never giue the people
to bu

to understande that it was sufficient that they alone did minister the Supper for them , and for all the rest of the Churche , neither did they make marchādizes of it, as the Romaine priests do of their masses: but on the contrary, they did greatly blame and rebuke, such as willingly did abstaine from the communio, and they declared vnto thē þ they were rebels to God in so doing, and how ingrate & vnworthy they were of such a grace. And amōg the rest S. John Chrysostoni did oftentimes cōplaine thereof. There are also sūdrie decrees & canons to þ same effect, against those which did not cōmunicate at all , & did not tarry to the end of the whole diuine seruice, & of the last benedictio, whereby the minister did cōclude & end the same , as we doe yet at this day, following the maner of the ancient church. But for so much as the seruice & the diuine office is called in these canons , either by the name of sacrifice or of oblation, or of masse , the Romaine doctors & catholikes do take it for their priuate & particular masses, to the which they are cleane contrary. For they speake fully of all the diuine seruice, and do make expresse mention of the supper and of the communion of the people and of all the whole church. But they which applie it in this sort, are so ignorant, or els so caried away by their owne opinions and affections, that they do take for them selues those testimonies which

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names.

are manifely against them, and do put into our
handes a swoorde, wherewich to beate them, and
to cut their throtes: but it is sufficiēt for them to
dazzle the eyes of the ignorant , which do delight
to be deceiued with them by such fogges and
smokes. When then there is any question of the
supper , there must be there certaine order, & the
minister must know at what time , and in what
place, and to what persons , & in what sorte they
ought to administer it. And if there be not such
number of persons disposed and prepared to re-
ceiue the same, as is requisit , they must then at-
tend a better opportunitie. For they may not re-
ceiue it for þ rest, nor any one in particular sepa-
rated and deuided from the other. And therfore
the very Romaine church hath had neither par-
ticular and priuate masses and suppers without
communion , but onely from the time that the
masse was conuerted in the same into a prop-
piciatorie sacrifice , as well for the dead as for
the living. For euен from that time, it hath bene
the wozke and occupation of priests & monkes,
and namely from the time that they haue accu-
stomed to set their masses at sale , and to make
common marchandizes of the sacrifices of the
same. For that traffike hath also bene the cause
of the multiplication of the marchaunts, which
hath traded that marchandise. From thence is
come chiefly a great multitude of priests and of
monkes,

note these
marchaun-
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monkes, wherewith the Church hath bene loden
and filled. And for so much as the masses haue Note in
bene multiplied according to the multitude of these en-
the Sayers and marchants of the same, it was ^{ing.} folio
needfull that the communion which shold be
in the Supper, shold be cut off, & that it shold
be conuerted into that of the onely prieſt which
saith the masse, and that for sundrie causes. The
firſt is, for ſo much as the doctrine which ſhould
be ſet forth to the people, and by the which they
ſhould be exhorted to the communion, and to pre-
pare them ſelues to the ſame, hath bene taken a-
way and conuerted into mumbling & ſinging.
The other is, that albeit that this fault were not
there at all, men are alwayes of deuotion colde
enough in matters of true religion, and are not
very warme, if it be not in ſuperſtition and ido-
latrie. Wherefore if at that very time that they
haue good paſtores, which doe ſet forth purely
unto them the doctrine of the Lorde, and doe ſo-
licite them thereby to do their dutie, they are yet
very colde and ſlowe: we may not maruell then,
if when they want that doctrine, they haue little
care, both for the Supper and Communion, and
for all other diuine ſeruice. The third is, that
albeit that they were the beſt affected of the
world to the religion, yet for all that they could
not furniſhe and accompliſhe ſo many Sup-
pers, and ſo often, and in ſo many diuers times

1.

2.

3.

Of the Lordes Supper,

and places , as the priestes doe ordinarily saye Masses. Wherefore it must needes be , either that they do saye fewer , and to better purpose, or els that they doe administer their supper and communion all alone , as they daily do. Behold then how the true vse of the true supper of the Lorde was lost by the meane of masses , and was conuerted into the particular & priuate communion and suppers of the priests , which are neither suppers nor communions , as I haue alread- dy sufficiently proued heretofore.

Chapter.x.

Whether men may cōmunicate spiritually at the Supper , by the meane of those which doe there communicate bodily , without communicating there with theē , and whe-
ther the one may receiue the Sacraments better for the other , then he may heare the preaching and beleue and be saued , the one for the other .

There resteth yet to aunswere nowe to that which they saye , that albeit that those which assist at the masse , doe not communicate at all bodily at the communion which the priest recei- ueth in the same , yet for all that , the same letteth not but that they may cōmunicate spiritually . But I aske them , if the meanes which the Lord hath ordeined for to communicate unto vs his giftes

giffes and graces, doe serue for nothing to that,
for the which he hath ordeined them: and whe-
ther it be all one, either to vse them or not to vse
them at all. For if they be there of no value, they
are ordeined in vaine, the which thing shoulde
very euill agree with the wisdome and prou-
idence of the almighty, which doth make and or-
daine nothing without very good & iust cause.
And if it be so, they which doe contemne these
meanes, do tempt God, & are rebels vnto him,
in as much as they do not obey his ordinance: &
in so doing, they make them selues vnworthy, & A worthy
sentence.

For albeit that he is able to communicate them Note.
without those meanes, and that he is not there-
unto subiect at all, yet for all that, seeing that he
will cōmunicate thē in that sort vnto vs, he hath
made vs subiect to that order. Wherefore if we
do contemne and violate them, we do make our
selues vnworthy & incapable of þ good things
which hee would bestow vpon vs by the same:
the fruite whereof we can not receive, if we our
~~þ~~ selues do not enjoy & possesse þ same in our
owne very persons, & not by vicars & lieutenāts.
For there is no man þ may possesse thē, nor enjoy
and receive þ fruite of thē for others, but euery
man for him selfe onely. For the which cause it
must also be, þ whosoeuer wilbe made partaker,

must vse in his own person those meanes by the
which the Lord doth communicate them and not
an other for him: as wee may well iudge by the
preaching of the Gospel, and by the doctrine set
forth vnto vs in the same. For seeing that faith
is giuen by the hearing of the woord of God, I
must, if I will receive this gift of faith, heare the
woorde, by hearing whereof the holy Ghost will
worke in me, and make me partaker: for seeing
that the Lorde hath so ordeined it, if I reject the
preaching of the woorde, I deprive my selfe of
the faith which I shoulde receive by the same.
And therefore Saint Paul saith, How shall they
beleeue in him whom they haue not heard: and
how shall they heare without a preacher: euē
then as an other may not beleeue for me, and as
I can not be saued by þ faid of an other, what-
soeuer he be, if I my self doe not beleeue in pro-
per person, euē so none other may heare the Go-
spell for me in such sorte that it may profite me,
if I my selfe doe not heare it in mine own per-
son. For faith is, in respect of the soule and of
the spirituall life, as the soule is in respect of the
body and of the corporall life: wherefore euē
as no man may liue a corporall life by meane of
the soule of an other man, but onely by his own:
euē so no man may liue a spirituall life, by the
faid of an other, but by his owne faid, accor-
ding to that which is written, The iust man shal
liue

m. 10.

ansyder
all this.

om. 10.

that faith
example.

pa. 2.
om. 2.

line by faith. And euen as no man may entertain
and conserue the life which hee received by
meane of his soule, by the nouriture which an o-
ther doth take , nor by that which he eateth and
drinketh , but onely by that which he him selfe
doth take, and by the meates and drynkes which
he receiueth by his owne person , euen so is it of
the nouriture of þ faith of every man by the word
of God, for the entertainment and conseruatio
of the spirituall life.

Chapter.xi.

Of the agreemēt which is betwene the signes
of the Sacraments and the woerde of the
same, concerning the instruction of man :
and of the spirituall communion of them
without the bodily in case of necessitie.

And that which I say of preaching and of the woerde,<sup>Note wel
this chapter.</sup> must be also vnderstoode of the Sacra-
mentes and of the administration of them,
for so much as they do depend of the same , and
that they are, as Saint Augustine hath very wel
said, as it were a kinde of woerde which is visible
and to be felt, and is sensible, the which teacheth
men by their eyes, by the meane of the sight, and
by the other senses, by the meane of their fee-
lings, as doth the woerde and the voice by the
eares, by the meane of þ hearing. From whence
it com-

Aug. in Ios.
Ho.8o. & c
trä Faust.li.
16. & de de
ctr. Chri.li.
ii.

It commeth to passe, that by the meane of the sacramentes, man is instructed by all his senses, as well exterior as interior, and as well bodily as spirituall, because that they haue such an agreement together, that the exterior and bodily senses, are as the messengers and the aduertisers of the inward and spiritual senses. Wherefore, seeing that God would that by the meane of his sacraments, þ one should helpe to instruct the others euery one in their order and degree, none may then contemne and ouerthowe that order. Whereupon I do conclude, that the Ro- maine priests may as wel receiue the supper for others as for them selues, as they may heare the word of God, & beleue & be sauued for others, for so much as it must needes be, þ every man haue ote this all this in his owne person. Wherefore it is as impatis. possible that the Christiā people should be fedde spiritually with þ body & blood of Jesus Christ, by the communion, which the priest alone maketh in his masse, as it is possible that he may be fed bodily, with that which þ priest dineth with, and eateth & drinkeþ all alone. Wherefore if þ people wilbe partakers of þ things signified by the signes of the supper, they must also be partakers of the woorde & of the signes of the same: which are the meanes whereby God will cōmu-nicate those things which they doe signifie. For as he hath ordeined the meane whereby he will giue,

giue, enterteine & conserue the bodily life, whereto so
hath he done for the conseruation of the spiritual
life. And therefore seeing þ he hath ordeined the
ministerie of the word & of the sacraments in re-
spect of the spirituall life: he that would haue &
conserue it wþout this meane, shold do as much
as if he would liue a bodily life, wþout eating
or drinking, & vsing þ meane ordeined of God,
for the nouriture & entertainement of the same, if
there be no such necessitie and let, that they both
cannot be had. For God hath not so tied his gra-
ces to external things, that he cannot distribute
the same wþout them, by his diuine vertue, and
wþout externall meanes, if it please him, pro-
vided that there bee no contempt or rebellion of
our part: for albeit that he hath made vs subiect
therunto, so farre foorth as hee giueth vs the
meanes, yet for all that he is not subiect as wee
are, but so farre foorth as it pleaseth him to vse
them of his owne free will. And therefore euuen
as he did nourish extraordinarily & supernatu-
rally by his diuine vertue Moyses, Elie, and Je-
sus Christ, the space of fortie dayes, they not re-
ceiuing in that time any bodily meate or drinke,
according to the order of nature: euuen so may
hee nourishe spirituallie, and communicate his
gifts and graces, wþout the ministerie of man
ordeined in his Churche, if it please him, to
those which by necessitie are deprivued of them,

God di-
butech his
graces as
pleaseth
him.

Example.

not-

ample.

under
uchis
tauctio.

notwithstanding that they haue great desire to
vse the meanes which he hath ordeined, and that
they do all their indeuour that they may, to haue
the true and right vse thereof, as if a faithfull
man were so holden by necessitie of sicknesse, or
by captiuitie and prison of tyranentes, or by some
other like necessitie which hindreth him, that he
may not participate outwardly. For if there
were there of his fault, and that hee would for-
bear for his pleasure, and that he would not do
his duetie in that behalfe, the reason shoulde bee
otherwise.

Chapter.xii.

How greatly and how much the more inexcu-
sable the Romaine priestes should be for
depriuing the Christian people from the
communion of the body and of the blood
of the Lorde in their Masses, and of his
blood in their common Suppers, if the do-
ctrine of their transsubstantiation were true,

And if the doctrine of transsubstantiation
were true, that which I say, would fight yet
more sharpeley against the Romaine priests. For
seeing that they doe affirme that the bread and
the wine which are the signes of the supper, are
conuerted into the very body and blood of Je-
sus Christ, the which they signifie, they must al-
so confesse, will they or will they not, that in de-
priuing

priuynge the people of these two signes in these
 masse , they doe also depryue them of the bodie &
 of the blood of Jesus Christe , and that in their
 commō supper they depryue them of the blood ,
 deliuering to them but the body , according to
 their doctrine: for seeing that we must be made
 flesh, of the flesh, & bones, of the bones of Jesus
 Christ, by the communio which we shoulde haue
 with him , and which is represented vnto vs, as
 well by baptisme as by the supper , an other can
 not be that for vs. And by that meane the priests
 may no more receiue the supper for vs , & in our
 name, then they may be baptizēd in our name &
 for vs. And therefore Jesus Christ said not , he
 which shoulde eate his flesh and drinke his blood
 by bicer & lieutenant, shoulde haue life in him , &
 shoulde be in Jesus Christ , and Jesus Christ in
 him, but said openly, He that eateth my flesh and
 drinketh my bloud, dwelleth in me & I in him, &
 hath eternall life, and I will rayse him vp at the
 latter day. Let the Romaine Catholiques then
 consider , whether their priestes may eate this
 meate and drinke this drinke , & rise for all their
 parochians, and for al those which haue and see
 their masses : and whether they will be conten-
 ted to be so nourished with the flesh and with the
 blood of Jesus Christe , and so to rise at the lat-
 ter daye in the person of their priestes,

Note.
Eph. 5.

Rom. 6.
1. Cor. 10.

Note we
this in-
struction.

John. 6.

Chapter.xiii.

Of the Sacrifice and of the Communion that
the priestes doe administer in their masses
as well for the dead as for the liuing.

In hostie
le sacri-
edge.
I true say- Thus much concerning the cōmunion which
is in the masse, and concerning the ninth er-
rour which wee doe blame in the same. I will
now come to the tenth, which is cōcerning that
that the priestes doe not boaste þ they do sacrifice
and cōmunicate in their masse only for þ liuing,
but also for the dead, affirming that by that
meane they doe applie the sacrifice of Jesus
Christe, and the vertue and the merite of the
same, as well to the one as to the others. For
the which cause they saye, that they doe deuide
their hosties into three partes, in their commu-
nion, of the which they dippe the one into the
wine in their challice, against the expresse ordi-
nance of the Lorde, yea, and against the very
Note this. auncient canons. For the Lorde did not tem-
per the bread with þ wine, neither did hee make
a soppe in the wine in the institution of the sup-
per, neither did he also commaunde to do it. And
therefore, it is written in the auncient canons
which forbiddeth the same, that Jesus Christe did
distribute the bread apart, and the wine apart,
and that he gaue not the bread, nor the moxell
tempered to any other then to Judas, which be-
trayed

De Con.
dist. 2.
C. qum.
omne.
Priestes
Judaicis.
Dose.

Duran.
lib. 4. Ru
de frāc. L
Bonau. in
Sed disk. L
Hilper. in
Ele. de B
cha.

trayed him : and he gaue it not vnto hym yet in
the Supper, but out of the Supper. Nowe of
these thre partes, that the priestes make of their
hostie in their masse , they assigne the one to the
liuing, and the two others to the dead , because
that they doe make two sortes, to witte, the one
which are already happy, and doe raigne in Pa-
radise, and the other which are yet holden in the
paines of purgatorie , and haue not yet fulfilled
their penance, nor haue fully satisfiied vnto God,
and by that meane they doe sacrifice and com-
municate, both for the liuing and for the dead,
all at one tyme , as though Iesus Christe had
not fully satisfiied for all by his sacrifice , and as
though the ministerie of the woordē and of the
Sacramentes , were not limittēd within the
course of this life , and as though there were
such communication betweene the liuing and
the dead , as there is betweene those which liue
in this world together,

Chapter.xivii.

That these sacrifices and communions cannot
be made in faith, nor cōsequently be plea-
sant to God.

Wherin they do againe greatly fasse , & in
sondeir sortes. For, for the first, seeing that
they doe all that which they doe , in all these
points

Note the
faulter.

points without any woord of God, they can no
 ment. doe them in faith. And if they can not doe them
 in faith, they may then in no wise please God
 in so doing. But they do greatly displease him.
 By meane whereof, so farre off is the worke
 which they do, from being good, that it is in deed
 but sinne. And that the same is true, I proue it
 vnto them by that which is written, that what-
 soever is done without faith is sinne, and that
 without faith it is impossible to please God.
 And then I proue that all that which is done
 without the woord of God, is done without faith,
 because that it is also written, that faith cometh
 by the hearing of the same. Wherefore there
 where this worke is not, and there where faith
 hath not the same for his foundation, there is al-
 so no faith. Nowe I haue already sufficiently
 shewed, that they haue no woerde of God, where-
 upon they may bulide any propiciatorie sacrifice
 for the remission of sinnes, either for the living
 or for the dead, except it bee that which Jesus
 Christ him selfe hath offered, the which may not
 be offered againe, neither yet by any other then
 by him selfe onely. They haue no more woerde
 of God for that communion which they say also
 is ministred in their masse, as well for the one
 as for the other, but they haue the woerde of God
 directly contrary to all these points, and chiefly
 the institution of the holy Supper of the Lord.

If foloweth then, þ their faith & religion in this
matter is not founded other wise, but only vpon
the doctrines & the commandements & tradic-
tions of men, wher by God witnesseth not only by
Elay, but also by his own sonne Jesus Christ, þ
he is serued in vaine. And by what testimonies
of the Scripture wil they also proue eicher the
prayers, or the suffrages for the dead, and the in-
uocatio of Saints? Now if there were no other
reason but this, it is sufficient to ouerthowe all
these points. For I wil say alwaies, and it shalbe
true, þ al that is done without faith: from whence
it foloweth þ it is sinne, vntil such time as they
be able to shewe by certaine testimonies of the
word of God, that he hath commanded & allowed
such workes, & þ he hath giuen commandement
& promise therunto: which thing they shal never
do, but by corrupting and perverting the true
sense of the Scriptures.

Chapter xv.

Whether the ministery aswel of the word as
of the sacraments be aswel ordained for the
dead as for the liuing, & whether the worke
of the same may stretch out so farre as to the
dead, & whether the priestes may better re-
ceiue the supper for them then the Baptisme,
& better then the other liuing Christians.

A Nd further I aske them whether the Lord
did ordaine the sacraments either for the li-
ving,

namnd ving, or for the dead, or for both together? It is
certain þ it is not for the dead, but for the living
only. For seeing that the sacraments cannot be
administred without the word, vpon the which
they are grounded, it is very certaine, that none
may be capable of them, but onely those vnto
whom the word may be administred with their
signes. Now so it is, þ the one neither the other
may be administred to the dead. From whence it
also foloweth, that the sacraments doe no more
belong vnto thē, then the preaching of þ Gospel
which is ordinarily vsed in the Church. And to
say, that the living may receiuē them for them, I
haue already declared þ it cannot be done: For
if þ very living may not do it for thōse þ are li-
ving, much lesse yet may they do it for the dead.
And if it were so þ it mought be done, wherefore
also should not þ other Christiās as wel do it, for
their kinsmen and friends which are dead, as þ
priests & the monkes? And if they mought do it
in respect of the supper, wherefore mought they
not do it in respect of baptisme, yea more iustly,
according to their doctrine? for they place so
great necessity in the outwardē signe thereof, þ
they do affirme that thōse cannot be sauēd which
cannot attaine thereunto. For the which cause
they haue forged a Limbe for the children which
are dead without baptisme, the which according
to

and the Masse,

to their viuitie, is at the least as it were a halfe
hel. If then it be so, þ the necessitie be such, & that
þ one may receiue the sacraments for the other,
& namely the priests & the monkes, they should
haue greater reason to practise the same rather
in the baptisme, thē in the supper, for somuch as
according to their doctrine, there is much grea-
ter daunger to be depryued of baptisme, then of þ
supper. For they do not at al accompt damned,
those which doe die not hauing receiued the
Supper, as they do those which do die without
baptisme. Wherefore is it then that the priests
are not baptizēd rather for the litle Children
which are boorne dead, which could not liue vntil
they mought receiue baptisme, then to receiue
the supper for the liuing, & for the dead, as they
vaunt thē selues to do in their masse, saying that
they are as it were þ mouth of þ whole Church,
by the which al the body of the same, and all her
members are nourished spiritually:

Note
this.

Demand

Chapter xvi.

Of the masses which are celebrated in the ho-
nor of men Sānts & womē Saints, & which
beare their name, and of the application of
thē to all things: & what fruit the masses for
the dead mought bring vnto them, although
indeed the inuention of the Romaine puz-
gatorie were certaine,

Of the Lordes Supper,

ther
and.
twer.

ote.

And on y^e other side, I aske thē, What need
hāue they to Sacrifice, or to communicate
for y^e Saines which are already in paradise? for
what need haue they so to doe? Nowe if they say
y^e they do it in their praise and for their remem-
brance, I answeare, y^e Jesus Christe hath not or-
dained his supper, either in the remembrance, or
in the praise of any other then of him selfe, & for
to yeeld thankes unto God for his benefits. And
therfore he hath not ordained any supper either
of S. Peter, or S. Paul or S. Iohn, nor of any of y^e
Angels, nor of any mē saints, or womē saints, be
they either dead or living, but did ordaine onely
one which is y^e supper of Jesus Christ: Where-
fore men may not say the like of the Romaine
masses; of the which y^e one is of S. James, y^e other
of S. Philip, & others for this or y^e Saint, in soꝝ
as they haue their names diuers, according to y^e
Saints to the which they are dedicated, and the
persons and the things wherunto they are ap-
plied. For they doe make a Recipe ad omnia, &
a medicine for all diseases. I aske them also
wherin the sacrifice & cōmunion may serue for
y^e dead, the which they do receive for thē in their
masses: For, for y^e first, what sure foundatiō haue
they for their fire of purgatory in all the holy
scriptures, wherin they do lodge in maner all y^e
soules of those y^e are departed, to make thē after-
ward to pay ransome: And what foundatiō may
ithāue, more then the sacrifice of y^e masse hath,

so boldmich as it far exceedeth þ true purgatorie,
the whiche the scripture placeth in þ onely bloud
of Jesus Christ, and in the washing & in the pur-
gation made by the same: For it is he that hath
made it by him selfe, & by the which we are wa-
shed & made cleane by þ meane of the woyde of
God, & of faith which purifieth the harts. For it
is the price of our rausome by the which wee
are bought, and neithet by golde nor siluer, as
they do after the vse of þ Romaine church. And
albeit it were so, þ they could very well proue
by good cestimonies of the scripture, that there
were such a purgatory by fire, yet must they for-
þab that proue that they are able to redeeme & to
desiuer the soules from thence, by the sacrifices,
& communitiis whiche they haue in their masses,
& such other meanes whiche they haue inuented
to the same effect: And under the shadwe of the
whiche things they haue grayned, & do gaine yet
dayþ so great riches, þ they haue drawen to the
selues the greatest part of the temporall goods
of Christendome. Wherfore it is not to be mar-
uelled at, if they doe endeavour the selues to klin-
dle & light againe this fornaise of purgatory, wi-
out the which the sacrifice of their masse, & their
communiõ in the same, should lose a great part
of their estimation, & of their rentes & tributes.
We may say the like of the satisfactions, which
they haue inuented against þ of Jesus Christ,
and against his merite & benefites. For if his be
L. iii. sufficient

web:
1. Cor.
2. Cor.
1. John
Apo.
John
Actes
1. T.
1. pet.

þorth
treason
gainst
þus Ch.

Sufficient, then are cheirs of no value. And if it
be not sufficient, he may not the be y true Christ.
And may mortal men do that which he was not
able to do, & adde any of theirs to his worke?

Chapter xvii.

How much more commendable it would be for
the Romaine priests to do the office of pa-
stours towards the living, & to leaue to the
dead the mynistry for the dead,

Nowe it is true that they haue not at al any
certaine word of God to declare & to proue
any of al this. Wherewon then are they grounded:
maine. it is not vpon the stome & vpon the rocks: but vpon
infalli-
censure, the grauel and vpon the sand. Wherfore it
must needes come to passe, wil they or will they
not, y al this whole building shal at the last fal &
tumble into bitter ruine. And therfore it semeth
to me y they do very wel, to leaue y dead apart,
& to deale onely w the living, doing the dutie of
good ministers and pastours towards them, as
their duty requireth according to the worde of
God. For if the dead haue neede of sacrifices, or
of sacraments, or of other suffrages and good
deedes, y Saints which are dead which knowe
better their state then we do, & which are also in
better estate & more worthy to succour the, may
better do this office then the living. And if they
cannot do it, if it be necessary y some should doe
it, it shalbe yet more harde for the living to doe
it. And at the least, we haue not at al any certain
ote very
ell this.

testimonie in al the holy scriptures, whereop w.
may be assured that they may doe it, neither þ it
is needful, nor that God doth allow such a worke
& þ it doth profit þ dead. Thus much then tou-
ching this point, concerning the sacrifice and
communion of the masse, as wel for the living as
for the dead, and þ applying of the sacrifice & of
the benefits of Jesus Christ by the same,

Chapter xviii.

Of praiers for the dead, & of the iuocation of
saints in the masse, & of the distinction of the
Romaine doctors betwene the aduocates of
reconciliation and of intercession.

I haue yet 2. points, for the 11. & 12. the which ^{2 point}
I wil touch in briefe. The first is concerning
the praiers which they make in þ masse, wherein
we finde 2. faults. The first is concerning those
which they make for the dead, the which we can
not accept by meane of þ reasons which I haue
already alleaged, concerning the points which
haue not at al any certaine foundation in þ holy
scriptures. Frō whence it followeth also, þ faith
may haue no place in them, by meane of þ rea-
sons which I haue already yelde. The other is
touching þ iuocation of men & womē saints, a-
gainst þ which we haue also like reaso. Therunto
I yet adde þ great dishonor & outrage which
is done to God, & to Jesus Christ our Lorde in
such praiers, in that that they be not addressed to

3.8.
m.2.
9.10.
bu.2.

God only, by our only mediator & aduocate Ies-
sus Christ, & by his merit, but also to dead men,
and by their intercessions & merits: the which
by this meane are put in the place of Jesus
Christ the sonne of God, which only is giuen to
us for mediator and aduocate towards þ fathur,
according to the expresse testimonie of the scrip-
tures: or at þ leaſt are ſubſtituted or ioyned vnto
him for companions. And by this meane Jesus
Christ i: robbed if not in al, yet at the leaſt of a
great part of his office. Wherfore they may wel

Note.

distinc-
aduo-
tes.

alleadge þ thei do alwaies ſay, By Jesus Christ.
For it is not enough that they take him for me-
diator & aduocate, but they muſt alſo giue this
honor to him alone, without ioining vnto him a-
ny other felowes, or any other merit to hiſ. And
they may not here alleadge their diſtinction of
aduocates, & mediatores, of reconciliatio, & of in-
tercession, attributing the firſt to Jesus Christ,
& the ſecond to men and women Saints which
are dead. For by what testimonies of þ Scrip-
tureſ may they proue & maintaine it? For þ con-
clusion which they make from the liuing to the
dead, is not good at al. For it foloweth not at al,
þ if the liuing do pray and may pray the one for
the other in thiſ life, that they may in like ſort
pray for the dead, & the dead in like ſort for thei,
be they men or wome Saints, or of what con-
dition ſoever elſ they be. For we haue comman-
dement

gement and promise for the first concerning the ^{Comme-}
living, in a great nomber of passages, and such promises
as are very plaine in þ holy scriptures: But we
haue not one onely for the other two. And on ^{note.}
the other side, when it is commaunded to the li-
ving to pray for the living, it is not to the end þ
the one shold be aduocates towards God for þ
others, or toward Jesus Christ, but onely to ex-
ercise their charitie the one towardes the other,
because that they do knowe, boþ the necessities
& infirmities wherunto they are subiect, but þ
like is not of the dead. The same is also done
to the end that God may be glorified by many,
as Saint Paul doth witness. And therefore he, ^{1 Cor. 11}
which mought be aduocate for others, how of-
ten doth he desire the prayers of the other faith-
ful for him during this life: and did he euer pro-
mise or teach, that he or any other of þ Apostles
& other holy personages would pray after their
death for thē, & for þ other living, or also for the
dead: Wherefore I will alway conclude infal- ^{Conclu-}
libly, that such prayers are made without faith,
only by opinion and humaine fantaſie. From
whence it also foloweth, þ they are sinne, & dis-
pleasing God.

Chapter xix.

Of the Collects of the auncient Church, & of
those of the masse: & of the Deacons, aswell
of the one as of the other, & of their office.

The

¶ We other point, which is the twelvth & þ last,
is touching þ Collects of þ auncient Church,
& those of þ masse, & his offertories. I haue alrea-
dy declared in an other place, howe þ þ auncient
Church had collectes & alines for þ poore ioyned
to their assemblies, & namely to thadministratiō
of the supper, and that for the same cause it had
also his deacons, which had þ charge & dispensa-
tion, & the care & special regard to þ poore, to þ
end þ al mought be distributed in good order ac-
cording to the necessicie of euery of the. There-
fore, when the faichful mette in their assemblies,
& namely vpon the day of the Supper, every of
them did bring according to his power þ which
he would giue, as wel for the helpe and mainte-
nance of þ poore, as for þ other charges which þ
Church did ordinarylly endure. And þ deacons

Thes. 3. did receive & gather the same which euery one
brought of their owne free wil, without any cō-
straint, & the they did husband and distribute the
same so wel, & by so good order, & in such faich-
fulness, that the alines of the faichfull were not
giuen but only unto those to whom they ought
to be giuen and had neede thereof. And by this
meane, even as the poore were not left in ne-
cessitie, no more were the idle & loytering ones
nourished in their idlenes by the meane thereof.
And they also which had wherewith to mayn-
taine them selues otherwise, did not eate at al, þ
goods of the poore. But the cleane contrary
is

Note.

is now done in þ masse & in þ Romaine Church.

She hath not only deacōs but also Subdeacōs

and Archdeacons: but they are but Note here þ tauthor spea-
vaine titles, which haue not ioyned keth of these offices, as
vnto them the office which they doe they are in the corruption
signifie: but are greatly different of the Romaine Church, &
from those of the which þ scripture not of those that in good
mentioneth. For they are such but in reformed Churches are di-
name, as are all þ other ministers & ligent preaching Archdea-
officers of þ Romaine Church, þ which do keepe cons, Deacons, &c. for such
wel þ auncient names & titles of þ true ministers
of þ auncient Church, wþ those which they haue
added vnto thē by their owne inuention: but o-
thers must be sought which must execute their
office. For these kind of men are well contented
wþ þ titles, & þ benefices the which they do enjoy
vnder the shadowe thereof, without taking any
care at all for the office. Euē so is it of their dea-
cons, Subdeacons & archdeacōs. For they haue
not in al their clergie any that are appointed to
haue any care for the poore, nor to distribute vnto
thē any of þ goods of þ Church, nor of the of-
ferings which are offered in the same. For the
goods of þ Church are no more in þ Romaine
Church þ goods of þ poore: but þ goods of the
rich, which do so deuide it wþ þ poore, þ they take
al to thē selues, & doe leauue nothing, or else very
little for þ poore. They haue indeed in their masse
þ offertory in stead of þ collects of the ancients.
But that which is there received, is not for the
poore,

Actes. 6.
1. Tim. 3.

þ
þ

Very gr-

sacriledge

poore, but for the priests and the monkes, which
deuide the spoile among them.

Chapter xx.

Of the Charge which is giuen to Archdeacons, deacons, & subdeacons in the Romain Church, & of the offertories of the masse of the same.

Consider
as wel And in the meane time their deacons, Subdeacons & Archdeacons, are occupied but in foolish & vain ceremonies, as it appeareth aswel by the charge which is giuen unto thē, whē they are appointed to their mynisterie, by their Bishōps or suffragans, as by þ also which is written of their office in their booke's, & by þ executio of the same. There are in their masse prayers, to wit, those which goe before the reading or þ singing of the Epistle, þ which they do cal Collects. But in the meane time there is no collection made for the poore. And the Deacons and Subdeacons which shoulde gather the same, & shoulde distribute them afterward to þ poore, do therē none other thing, but that the one singeth the Epistle & the other the Gospel, which is to say, some piece aswel of the one as of the other, yea often times very euil & vnaptly shaped. And as for þ rest they do serue the priest which doth administer the masse, in the ceremonie's which he hath to do, & chiefly to gather the offerings of þ offertorie, þ which as I haue already said, come not so farre as to the poore. And yet they do not

this

and the Mass.

this office, but in solemne masses & such as they do sing with a loude voice: for in the others, it is sufficient to haue some pety clarke to answeare them, & to serue the priest which is at þe altar. And as touching the offertorie, it is not so in every mans libertie, either to go or not to go thereunto, but that there is also constraint thereunto, chiefly in certaine feastes of the yere, & namely in those which they do call solemne. For there is certaine tribute laid vpon as wel men as women at the least vpon fathers & mothers of household, which they must þe bring to the offertorie. And albeit þe curats haue their benefices & cures certenly rented, yet for al that they say that þ is their right, as are many other impostes which they do impose to their parochians, as wel for the living as for the dead, & as wel for thadministracion of their sacraments, as for their other ceremonies, superstitions & Idolatries. If the same be not done in euery place after one sort, yet it is done notwithstanding. For they doe not anything freely & for nought. Thus much concerning this latter point, the which we do also condemne in the Romaine masse: the which albeit þ it be not of the proper substance of the Supper, yet for all that, I thought good to set forth the same, because þ þ auncient Church was not w/out these Collects, & namely when they did celebrate þ supper: of þ which they did also leuy þ bread & the wine þ they did distribute to þe faith-

Of the Lordes Supper,

full in the same , the which were there dedicated
& cōsecrated in such sort as I haue here before al-
ready declared to be there signes of the body &
of the bloud of the Lorde.

Chapter xxi.

A briefe gathering of the matters handled in
this booke.

I Do omit very many other points, for somuch
as I wold only bring forth such as were most
principal & most intolerable, the which we may
in no wise allowe, without rejecting of Jesus
Christ, & ouerthrowing wholy al the sacrament
of þ holy supper, & obseruation therem of þ true
auncient Church. No more haue I also determi-
ned to make many prooofs, the more to confirme
that which I haue set forth, against the points þ
which we do condemne, as wel because that the
arguments, which I haue brought forth to the
same purpose, may suffice such as wilbe satissfied
with reason, and will not fight against all ma-
nyfest trueth, as for that also, that I haue hand-
led these matters very largely in diuers other
bookes, in the which men shal finde arguments,
& testimonies sufficient to confirme more large-
ly þ, which I haue here handled more briefly.
And for somuch as the Romaine doctors and ca-
tholikes doe make their chiese buckler of the sa-
cristie,

trifice, and of the vnder of Melchisedec, for the
defence of their masse and of the sacrifice of the
same, I haue made an other booke of purpose
upon that matter, in the which I doe shewe by
apparant testimonies & arguments, taken out
of the holy scriptures, howe that the foundation
which they lay vpon that order of Melchisedec,
doeth more shake downe þ building which they
do build thereupon, then it doth sustaine it, & how
contrary it is to the Sacrifices that they would
build thereupon. Wherefore I will nowe end
this treatise, wherein I haue first set forth the
principal reasons which mought leade the Ro-
maine catholikes to maintaine their masse, as
they do maintaine it, to the which I haue made
answere. And then I haue set forth the pointes
which doe leade the catholikes of the reformed
Church to reiect the same, being such as it is
at this present in the Romaine Church. For as
I haue already declared, wee are not at all in
controuersie concerning the institution, and
obseruation of the Sacrament of the Sup-
per, the which we doe all confesse: but the
different is, whether the masse, such as it is at
this day in vse in the Romaine Church, be this
Sacrament of the holy Supper or no, & whe-
ther it be þ true supper (or else if they wil cal it þ
masse) of þ true auncient Church, or else an other
bastard

Sacri-
of the
tidec.

Note.

ward masse, into the forme of the supper of the
Lord, and the forme of the diuine seruice of the
true auncient Church, which bene conuertered and
transformed. In whiche I haue reduced these
principal points, whereof we are in controuer-
sie with the Romaine catholikes, and the which
I haue handled here before, first into ffe, of the
which I haue also deuided some into divers arti-
cles, in soþe that in the whole I make to the
nomber of xii, by that order that they
are set downe in the table,
placed in the beginning
of this booke after
the Aduertise-
ment.
(. . .)

FINIS.

Imprinted at London
by Christopher Barker, Prin-
ter to the Queenes
Majestic,
1579.



24782 P. Viret. Of the principall pointes. 1579.

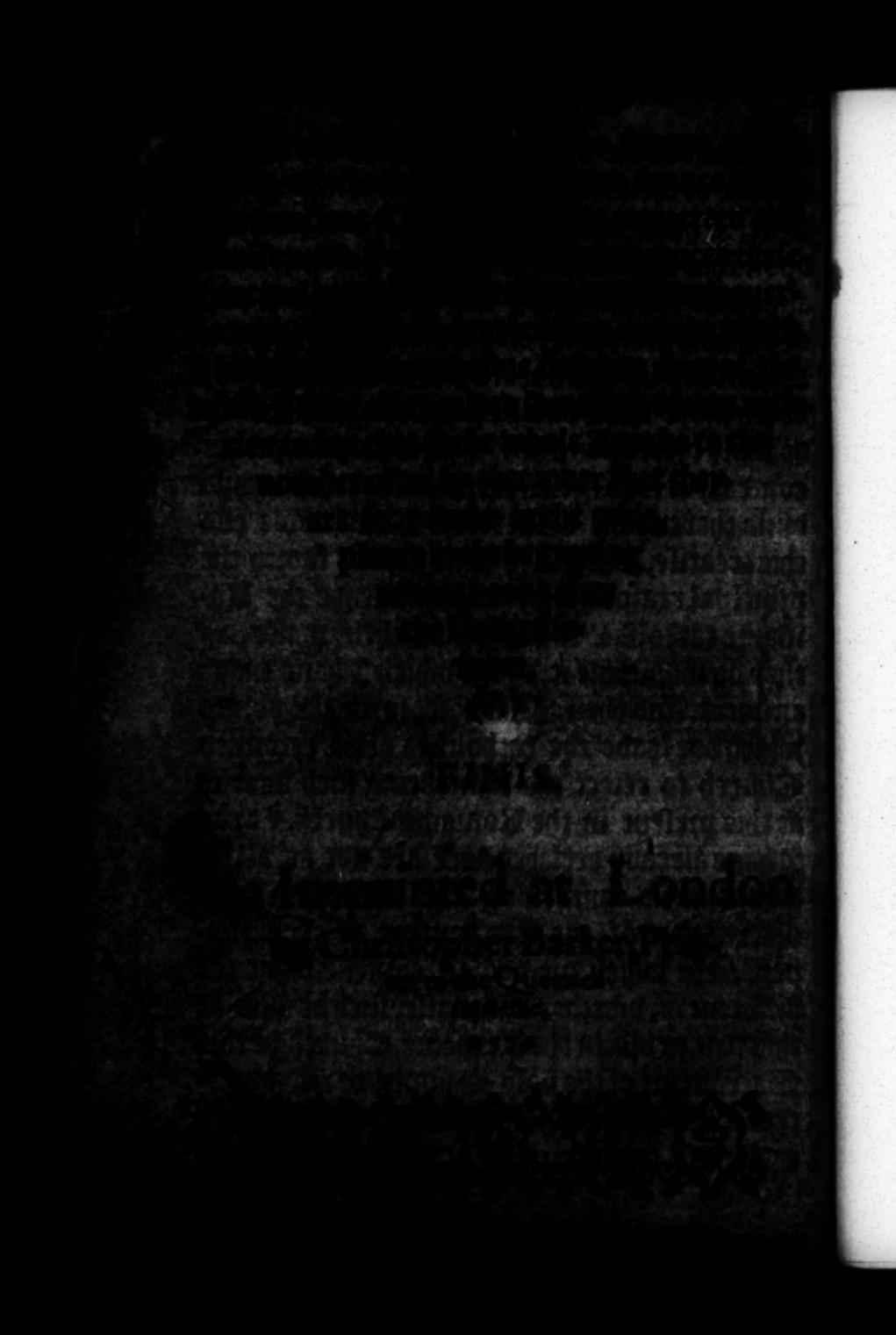
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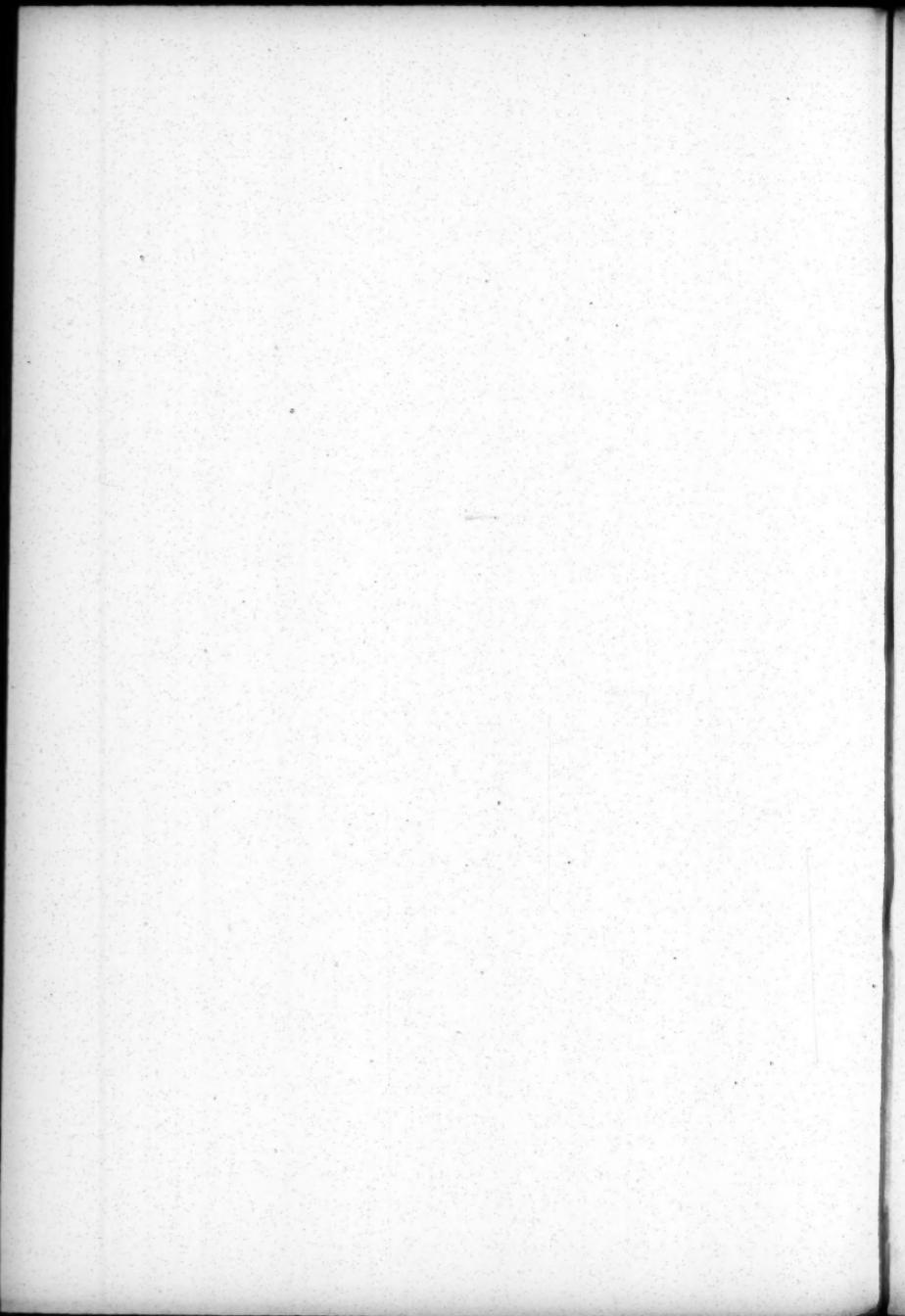
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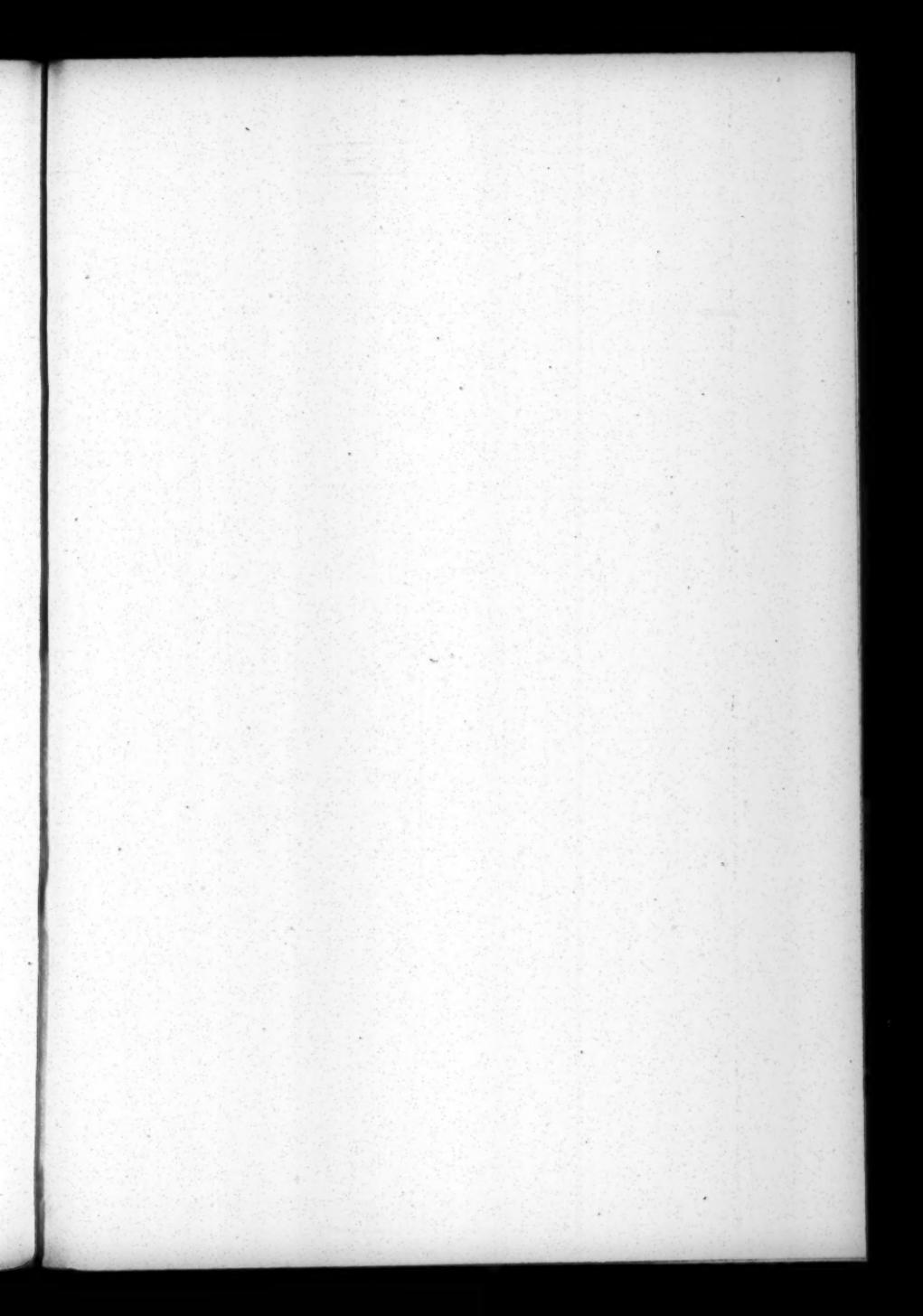
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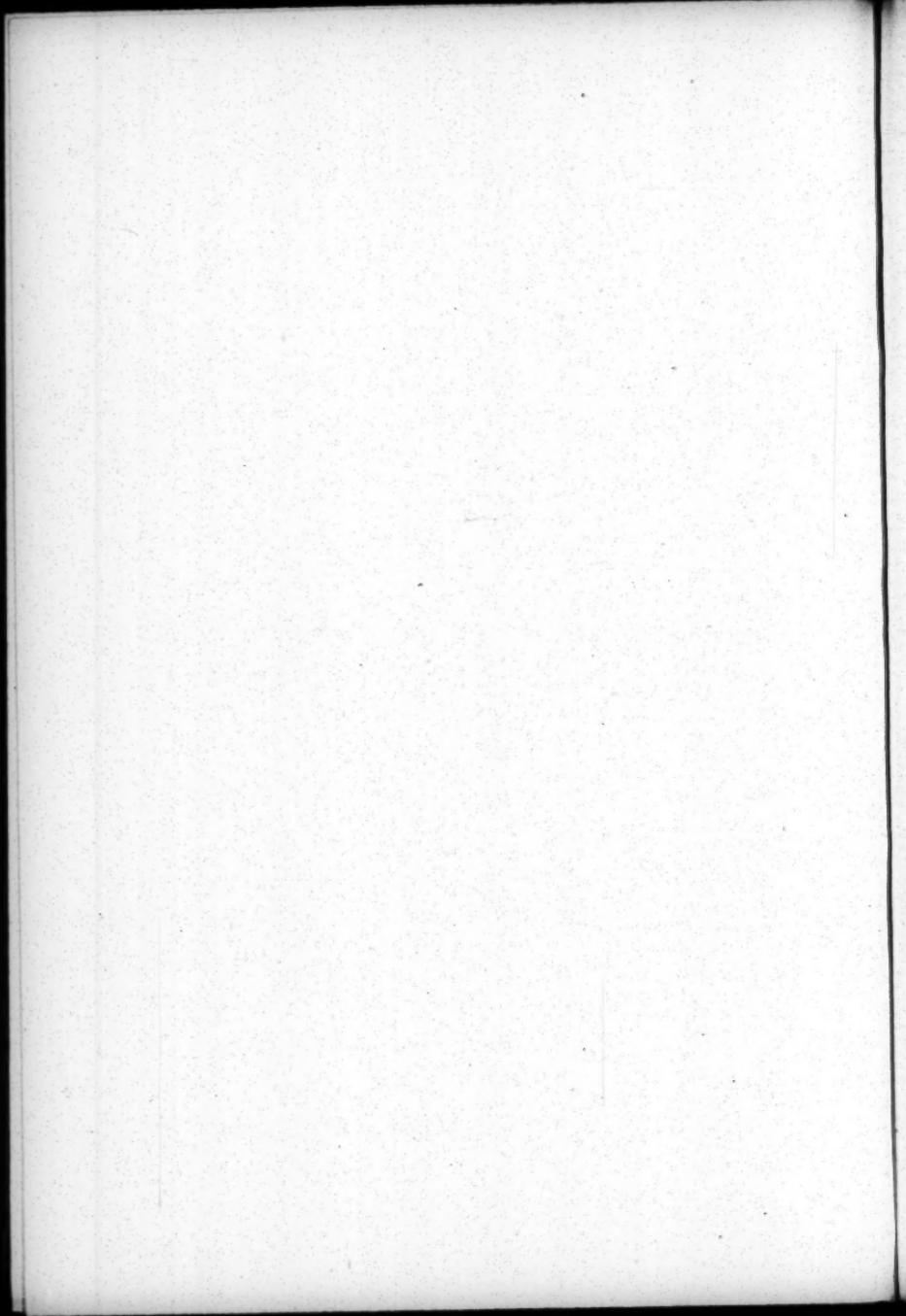
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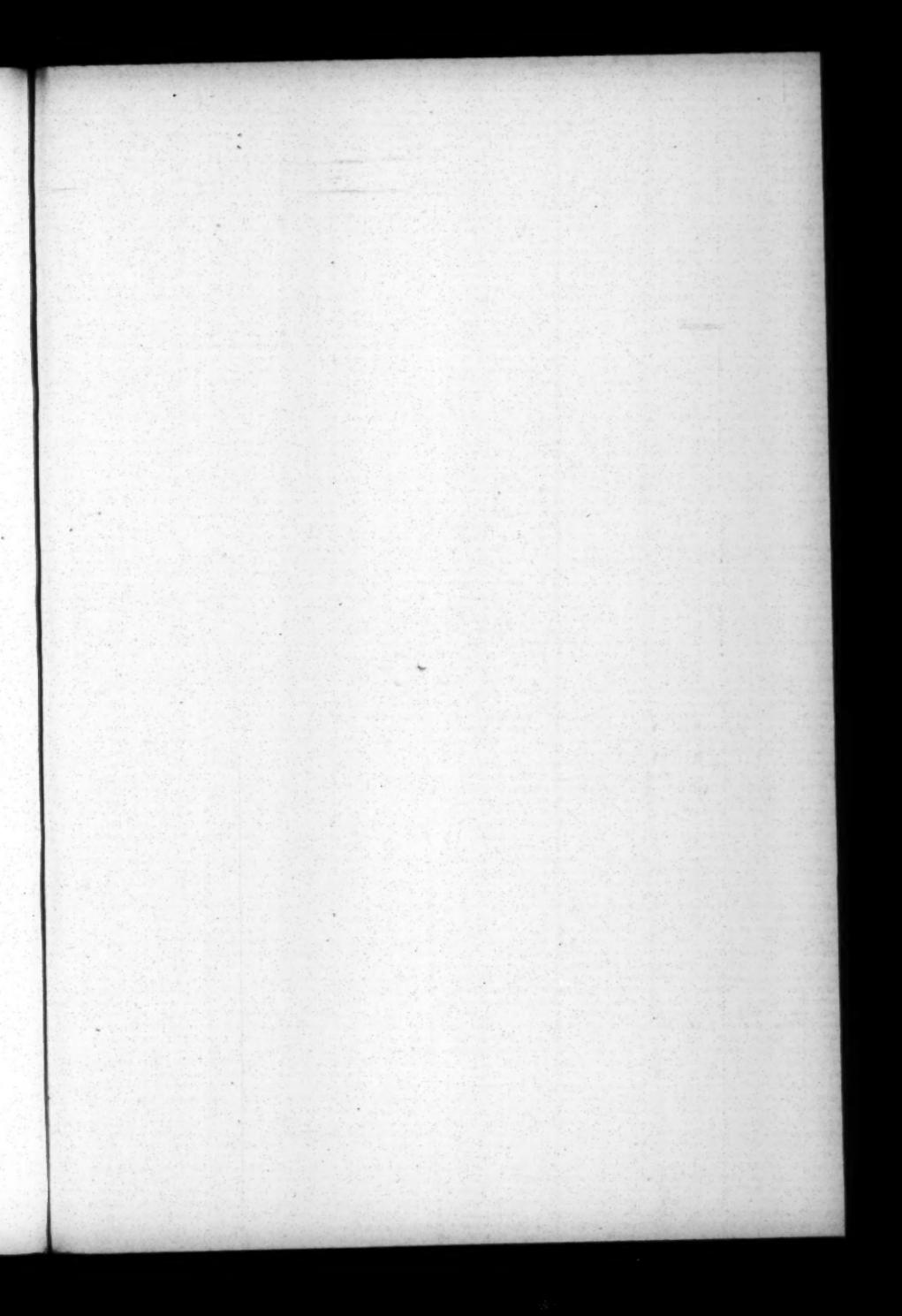
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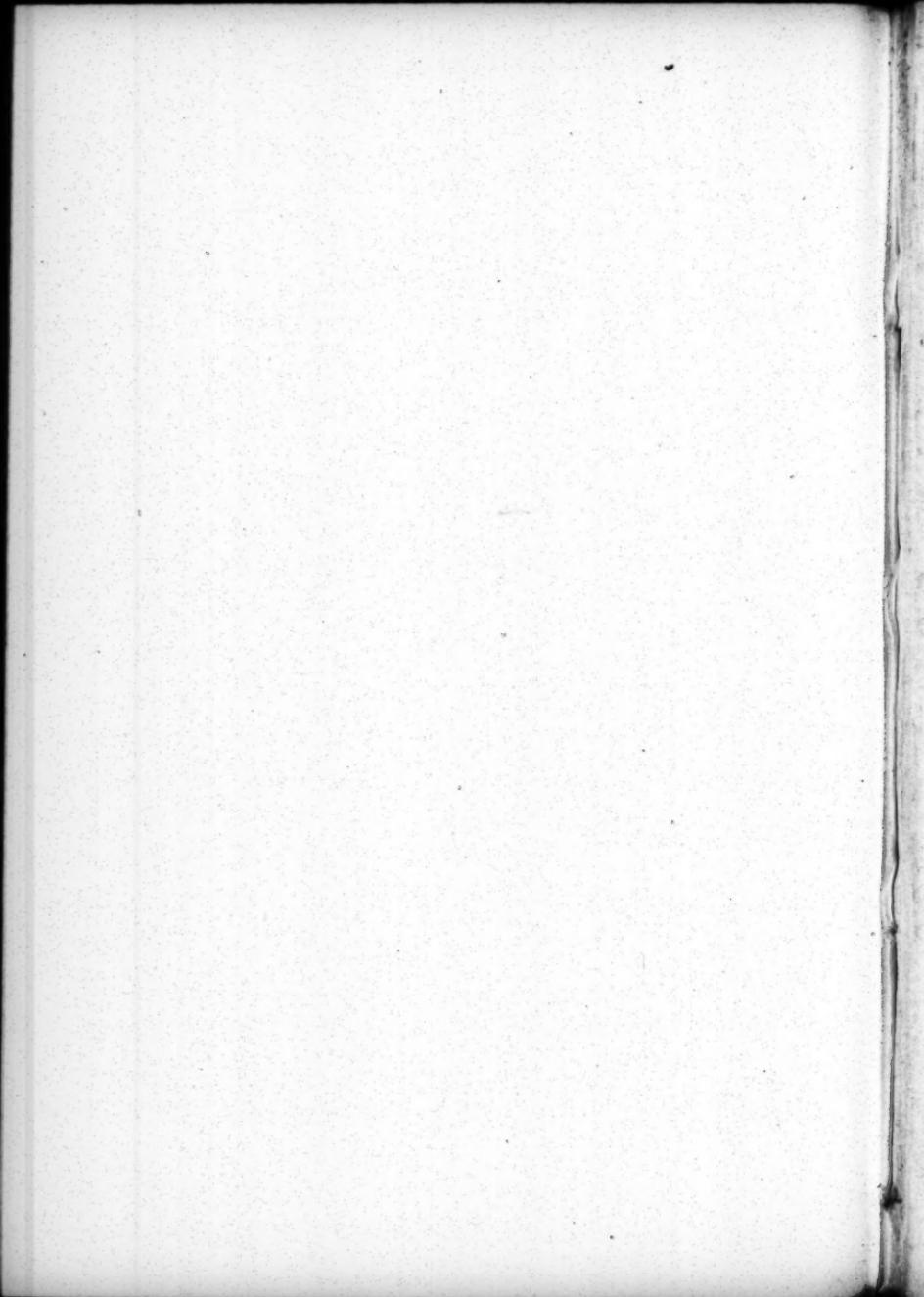
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